

THE
GROANES
OF THE
SPIRIT,
OR
THE TRIALL
of the Truth of
P R A Y E R.

1 Joh. 3. 21. 22.

Beloved, if our hearts condemne us
not, then have we confidence to-
wards God : and whatsoever wee
askew receive of him.

Cor in thuribulo Oratio pura.

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TO THE
NOBLE AND
much honoured
Company of
HIERVSALEM'S
ARTILLERY,
all increase of skill,
Success and
Valour.



S the Saints
were not af-
ter the flesh,
so the wea-
pons of their warfare
are not carnall, but
mighty through God,
to bring downe all the
* 2 strong

THE EPISTLE

strong holds and mighty imaginations of devils and men, plotted cunningly against the Israelites of God; yea, all the forces of the flesh and the world must faint, and fly upon the use of these Armes. Of this compleate glorious Armature, Prayer is a speciall part; yea, it is the ver ry evergetical manifestatiō of the pow-
of all the rest: It putteth on all the other parts, it keepeth the whole

D E D E C A T O R Y.

whole armature close
to a man, it sanctifieth
all the rest to their se-
veral uses, it guardeth
all the rest of the gol-
den furniture from
theeves and robbers,
it daunteth the Divell
and the Divels limbs,
it carrieth the armed
Souldier throughout
all forces and furies,
as a victorious Con-
querour : And hence
is that saying of the
Ancients , *Supplicati-
ons and Teares are the
Armes of the Saints*. As

THE EPISTLE

the power and excellency of this spirituall
peece is unexpressible, by tongues of men
or Angels; so am I the
least of all to be cal-
led, of so high & hea-
venly a faculty; but
since it hath pleased
him that hath mercy
on mee to teach mee
the use of it, (though
in much weaknessse,)
and to guide mee as a
weake pensill in his
draught of the truth
of it, to whom should
I then commend it
both

DEDICATORY.

both for the Touch & Tuition , but to the Military Forces of the new Hierusalem, who are experimétally acquainted with this peece of proofe ? To you then my deare & thrice noble Fellow-Souldiers, the Trained Band of heaven , the Artillery men of the most High, I dedicate my selfe and this little Treatise ; accompting it my only happinesse if I be but a door-keeper of the Compa-

THE EPISTLE

ny; bear with the fee-
blenesse of my hands
in the unsheathing of
this Sword : man you
it with a holy and un-
daunted courage, and
it will maintain you.
Times call you all to
the breach , stand
close one to another;
hold fast what yee
have, and let no man
take your Crowne :
Lay about you with
this fiery shaking
blade upon all within
you & without you,
that oppose Christ &
his

D E D E C A T O R Y.

his Kingdome: Walk
worthy of so high a
gift ; make not this
good commodity to
be ill spoken of ; part
not with your Armes
and you shall over-
come . If these my
poor pains may adde
anything to your skil,
the greatest recōpence
I crave is to have a
share in your cūning.

*Your fellow-Souldier
and Servant in love*

GEORGE FOXLE.



TO THE READER

AS tbere was ne-
ver more sleight
in venting bad
commodities un-
der false glosses , nor never
more falsehood in counter-
feiting of coine , to make it
goe currant , then in these
our daies , so never more
cheating tricks in the ven-
ting of shews and shapes of
holy performances , under
the colour of true and es-
sentiall duties , in this selfe-
cosening age of ours : In-
stance in this duty of pray-
er , under the shadowes and
shew

To the Reader

shew whereof, the Divell masketh himself even as an Angell of light: All that are of any religion wil seem to pray, but a few pray indeed. It is an easie thing under the meanes (especially of quick wits,) to drawe a faire picture or dumbe shew of prayer; but the Spirit only can make a living prayer. As nothing is liker true friendship then flattery, so nothing liker Piety then Hypocrisie: nothing liker Prayer then painted words; but words without quickning power of the Spirit are no prayer at all. All that are of any knowledge within the pale of the Church, will acknowledge the indigested prayer of the brutish

To the Reader.

brutish ignorant, to be but babling, and also the pray-
ers of such as worship a
strange God, or the true God
after a false manner, to bee
but sin; but that a man may
have fit wordes, a fluent
phrase, patheticall expres-
sions, yet no prayer, that
seemeth a Paradox: but that
so it may be I have shewed
at large in this Treatise,
wherein I have endeavou-
red to cleare by proper and
distinct notes the true Be-
ing of Prayer from all Sem-
blances of prayer. And
where the comfort in pray-
er ariseth from the sense of
the spirit in prayer, I have
delivered (as I may) the
meanes of attaining the
sense of the Spirit, together
with

To the Reader.

with incouragements and motives to goe on in prayer though sense be not present. And lastly I give directions, how they that want the Spirit of supplication, shall labour for it. Though my insufficiency in every particular may appeare to an Artist in the faculty, yet, to Gods glory bee it spoken, I have gone along by the light and feeling of some sparkles of the Spirit, but with matter of much sorrow, for my shallownesse in the duty. Take heed then, Christian Reader, how thou prayest, for it is Sathan's main imposture to get thy heart to deceiue thee in this duty, which is the lock and key of all other duties; read and

To the Teader.

and consider, impute the
failings to me, and give
God the Glory if anything
pleaseth.

Yours to use in Christ,

G. FOXLE,



THE
CONTENTS
of this Treatise.

 1 What Prayer is.
2 How a man
may know when
hee prayeth in
the Spirit.

3 How the sense of the
Spirit in Prayer may be at-
tained.

4 How a man should
hold on in the duty without
the sense of the Spirit.

5 How they that want
the Spirit of Prayer should
labour for it.

THE ELLWOOD
COLLECTION

1. di Orsi 1770. 1. 1.
2. di Orsi 1770. 1. 2.
3. di Orsi 1770. 1. 3.
4. di Orsi 1770. 1. 4.
5. di Orsi 1770. 1. 5.
6. di Orsi 1770. 1. 6.
7. di Orsi 1770. 1. 7.
8. di Orsi 1770. 1. 8.
9. di Orsi 1770. 1. 9.
10. di Orsi 1770. 1. 10.



THE
GROANES
OF THE
SPIRIT.

1. *What Prayer is.*

AS there is no evil of sinne, nor plague of punishment, more feareful & dangerous then the Spirit of slumber; so there is no better preservation against it, and the medicine for the cure of it, then the Spirit of Prayer. *The best of Gods people*
A are

The excellency and necessity of Prayer.

Isay 29.10

Rom. 12.8.

are taken with some dregs
of this.

Cant. 5.2.

I sleape (saith the spouse)
but my heart waketh : All
had need therefore to be
awaked, and there is no
better meanes to awake
us, then to hear God spea-
king to us, and to set our
selves a talking to God.
These be the two meanes
indeed that abandon all
that breake off famili-
arity with God, and keepe
and increase acquaintance
with God; let
that counsell of our Sa-
vior ever be with us,
watch and pray. It is the
best meanes for watch-
men to keepe themselves
awake by talking, and so
rouse their spirits by con-
ference

ference. This Prayer is the best medicine, the safest refuge, the truest messenger, and the most mighty prevailer with God.

To stirre us up then to so excellent and necessary a duty, in so dangerous, secure, and backsliding time, I have made bold to hang out a little light, that they that have erred from the way (as who doth not) may returne, they that are in the way may goe on with comfort, and they that never came into the way (who yet suppose themselves to be in the way) may, if it be possible, be brought into the way.

For Method and memories sake, the subject of this little Treatise, containes in it, or divideth it selfe into these particulars.

In the first, there is a description of Prayer.

In the second, are discovered the marks of the Spirit of Prayer.

The third directeth us how to attaine to the fence of the Spirit of Prayer.

The fourth sheweth how a man should hold on the duty of Prayer without the fence of the Spirit.

The fift and last directeth men that want the Spirit of Prayer how to labour

labour for it: Of these and
of their proper particu-
lars in order, and first,
briefly of the first, because
the manner of true Prayer
doth discover fully the
nature of Prayer.

The School-men, and
Fathers have diverse De-
scriptions; in which for
me to be curious, standeth
neither with the nature of
the Treatise, nor with the
scope or my intent: And
for my owne part as one
said in another case, *I had*
rather pray powerfully than
define Prayer accurately:
The summe of all these;
The summe of all Descri-
ptions, may be comprised
in this, namely, That *Pray-*
er is a spirituall Ability in-

Description of Prai-
er.

August.
Hom.

Rom. 8.
26. 16.

Psal. 38.
10. 65. 3.

fused into the heart, whereby the soule expresseth it selfe familiarly and immediately to God, in the name of Iesus Christ, with confidence in the promises. It is called by some the pious affection of the speaker to God; by others the manifestation of the heart to God, and the assent of the soul to God. This definitio is made good by diverse places of the Scripture compared together: First, the Spirit maketh intercession for us with Groans: Secondly, the heart is the seat &c.

Lord before thee is all my desire, and my sighing is not hid from thee: This must be done immediatly to God; for thou that hearest

hearest Prayers (saith the Psalmist) unto thee shall all flesh come, and that in the Name of Christ. If yee
aske any thing in my
name I will doe it; Nei-
ther doth Christ his Me-
diatorship make ours
not to be immediate; for
he is God as well as man,
and is appointed our Me-
diator, as the place quo-
ted testifieth, I will doe
it. Lastly with confidence
in the promises, and this is
the confidence that we have
in him, that if wee aske any
thing according to his will
he heareth us.

Ioh. 5. 14

Ioh. 5. 14

First, that Prayer is not
an naturall acquired abi-
lity.

Secondly, it consisteth not

A 4 in

in words though they be ornat, or well set forth with seeming holynesse, but in the powring out of the heart, by sighes and groanes inexpressible.

Thirdly, It is no Prayer at all that is not made in and by Christ. Fourthly & Lastly, without faith it is impossible to pray: Of these Conclusions more fully in the second particular, to which now I proceed.

2 How a man may know
when hee prayeth in the
Spirit.



S Prayer is the special gift of God; so all men have it not that can talk well, or that seeme to have it; *I will poure out my Spirit* (saith the Lord) *upon all flesh*; that is, upon all his own; he promiseth no such thing to the wicked. *Pray alwaies*, saith the Apostle: Try we therefore, whether wee have this or not, for good words except they be the words of the Spirit, will not serve. Would you

A5 then

Ioel, 2.28.

Ephes 6.
18.

*Evidences
of praying
in the Spi-
rit.
1. Is Ado-
ption.*

then know whether you pray by the Spirit or no, try your Prayer by these particular evidences.

The first evidence of the Spirit of Praier is our Adoption, or Sonship, wherein wee are interrefted. Bastards and strangers, yea, meere servants cannot pray; they learne not, nay cannot learne the language of the houfe, as children can doe; they call not upon God; they may get fome broken language, or termes of Art wherewithall to ferve their necessities, as for meat, preffentment and eſteeme among Gods people; yea, for ſome words they may come to be admired

mited, but in the true pro-
nunciation of Sibboleth
they are to seeke , and so
they come short of that
language: But the sonnes
and daughters , be they
never so weake , yea, but
babes or Infants in Christ,
yet they can speake the
language of their Fa-
ther truly , though not
throughly,nor eloquently.
All this the Apostle pro-
veth in that Phrase to the
Romans:Yee have received
the Spirit of Adoption
whereby yee cry Abba Fa-
ther : Where observe,
first, who cryeth, namely
Sonnes , and they only:
Secondly what they cry,
namely Father , which if
they can speake truly , if
with

Rom.8.
15.

with little children, they can say little more, yet they pray truly, speaking the language of the Spirit.

*2 A desire
and endeav-
our of the
presence of
the Spirit.*

A second note that one prayeth by the Spirit, is an earnest desire and endeavour to take the Spirit along with them: They will not goe willingly without the evidence of the Spirit; witnesseth the same Apostle; *the Spirit maketh request for us:* Where wee must understand that the Spirit is said to make request for us after an other manner, then the sonne is said to make request for us. v. 34. namely by the vertue and power of his merit: But the

the Spirit maketh request by stirring us up, and putting us on to make request. *The Spirit (as one saith) by that anointing power teacheth and frameth us to frame our petitions.* In this wee must be like Moses, *If the Lords presence goe not with us let us not goe from hence.*

The best of Hypocrites can be content to have an Angell goe before them, give the Angellicall stile, coming from lips touched with a coale of strange fire, moved by no internall principle, except it be from some common gift at the best, it is enough, and in this they please themselves, and gain

Exod. 33.
45.

Rom. 8.
26.

gaine admiration from others ; but their praise is but of men and not of God; but this will not serve the children of Prayer: they will not stirre without the Spirit of their Father, neither can they doe it: *Wee know not* (saith the Apostle) *what to pray as we ought:* we have neither thought to conceive, nor will to consent, nor art to perfect of our selves. As the Spirit of God did move or flutter upon the waters for the inclining of that vast Body, by a powerfull and procreative heate, so the heate of Gods Spirit must either quicken us to the duty, or wee, and it are no better then

then a dead Carcasse, or at the fairest but like a specious Picture. The people of God doe now and then neglect (I must confess) this duty, the taking their guide with them ; they weigh not so attentively, nor watch so seriously after this first mover , as they should : As a man forgetteth to set his watch, or to take his guide with him . And this is a main cause why they seek and find not ; yea , why they walke not in the strength of the Spirit. Againe the people of God may be without the fence and feeling of the Spirit, & yet the Spirit be there, they not being aware: how-

*3 A sensi-
bility of
our owne
inability.*

howsoever they are very sensible of their insensibility, and much humbled for their neglect.

The third evidence that we pray by the Spirit is a sensibility of our owne inability: As the Spirit helpeth our infirmities, so it discovereth the infirmity of the understanding, the will, the memory, the affections; yea, the Spirit discovereth all indisposition, sloathfulness, impatience, inconstancy, and too much making hast, flesh and blood cannot discover these: Indeed flesh & blood will discover want of readinesse, or of an outward frame of words, or

for want of some supernaturall heate to inliven the outward action, which the hypocrite may take for the true heate of the Spirit; but the want of that cœlestiall heate , or true quickning motion of the Spirit, it neither discovereth nor bewaileth: But the godly out of knowledge of these infirmities , are exceeding humbled , whereupon there is roome made for the Spirit to rest in, for repairing of those ruines; yea, the child of God by the knowledg of these his wants , commeth to speed best , when in his owne conceipt he prayeth worst, yea, when he can say

say nothing with *Moses*,
and is to himselfe as it
were breathlesse , and
speechlesse,yet out of the
sensibility of his prolixity
he cryeth hardest of all,
and God is nighest to
him, when he conceiveth
him to be farthest off: If
then thou findest or fee-
lest not in Prayer that
comfort that thy heart
desireth, be not discoura-
ged , but rather comfort
thy selfe,upon the feeling
of thy wants, and humili-
ation for them, because it
is a worke of the Spirit;
goe on then , and rather
then thou pray not at all,
cast thy selfe before the
Lord, look up to heaven,
if thou canst but cry like a
little

little child, cease not till thou make the Echo of the Rock to resound.

The fourth evidence of the guidance of the Spirit, is a sensible helping of us in some measure against the aforesaid infirmities of Understanding, Will, Memory, and Affections.

The Spirit helpeth our infirmities: It teacheth for what and how to pray: It strengtheneth memory with motives, out of the which the understanding frameth arguments, as judgments, mercies, precepts, promises, renewednesse, ranking every one in his due place, and causing the soule to pick some good out of every one of

4 Helpes
against in-
firmities.

Rom. 8. 26

Memory
and Under-
standing.

Mat. 26.
39.

of them. So the Spirit bringeth the wil in Praier contrary to its disposition to be subject to the Will of God, and to make choice of that which God willeth as the very best: in this our Saviour Christ is a perfect patterne, in his heavy and dreadfull conflict, saying often and againe: *Not as I will but as thou wilt Father.* The Spirit doth not only correct and change the aversenesse, and deadnesse of the affections, as feare, love, joy, and sorrow, but it sets them on with a high and heavenly temper upon their proper objects; As that the soule in Prayer, should love nothing in com-

comparison of God, and his countenance; hate nothing so much (no not the Divell or Hell it selfe) as his owne sinne, grieve, at nothing so much as the grieving of God; fear nothing as the God of his feare.

Lastly the Spirit helpeth the stupidity and benummednesse of the conscience, making it tender and pliable, and also impartiall in the applying home of the particulars to the present seate of the soule, which is the proper function of the conscience: As for instance, it either excuseth by application of mercy, the fruit whereof is present peace;

or

Conscience.

or accuseth by application of Judgment, the present fruit whereof istrouble and terror: yet it bringeth forth and begetteth the quiet fruit of righteousness; for upon the judging of our selves by the afflicting of ourselves, God ceaseth to judge us. Try then what help thou findest of the Spirit, in strengthening thy weaknesse in the seeking of his face; for assuredly wee all find the lesse helpe for want of this triall.

Objection.

But some will say, wee find no helpe at all; Our understanding is darker, our memories weaker, our wills more perverse, our affections deader, our con-

consciences heavier then ever they were.

I answer, first there may be a neglect of the triall of the performance by the severall notes, and also such a carelessness, to walke by the rule of Prayer, that the duty is fallen into a custome; so that, because we look not to take the Spirit along with us, and cast not our selves, and the duty upon the helpe of it, we come to want the helpe thereof when we would, because we looked not for it when we should.

Answer 1.

Againe, it may be answered for some, that fence is no true Judge: For as some may conceive of help

help from the Spirit, that never had any, and conceipt of sound and well ordered parts in Prayer, that have nothing but rottenesse in their inward parts (for all their painted oratory & glozing words) so some may be unlesible of the aforesaid helpe for some mistakings, or some disorder in the course, yea, by Gods hiding his presence, of sence, and yet be helped mightily by God: which may be instanced and proved by these two particulars.

First, the sence of those infirmities in Prayer, is the worke and evidence of a praying Spirit,
Secondly, the going on with

with sighes and groanes,
under the burden of these
infirmities is word for
word , to take us up (as it
were by the hand) and to
goe with us against our
infirmities. If the spirit in
these two be with us , it is
not want of sense that can
nullifie his presence. Ehsa's servant , while his
eyes were shut could not
see the armies of the Lord,
but his eyes being open
he saw clearely that *there
were more with him then
against him* : So let the
soule of such goe on , and
wait upon the Lord , with-
out censuring the Lords
work for want of feelings;
and let them for their
better stay , view and try

B all

help from the Spirit, that never had any, and conceipt of sound and well ordered parts in Prayer, that have nothing but rottenesse in their inward parts (for all their painted oratory & glozing words) so some may be unsensible of the aforesaid helpe for some mistakings, or some disorder in the course, yea, by Gods hiding his presence, of sence, and yet be helped mightily by God: which may be instanced and proved by these two particulars.

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better stay , view and try

B all

all the points of the evidence, for if one hold, all the rest will in some measure make for them.

206.

Yea but others will say they are so farre from help against their infirmities, that the infirmities of earthly and idle thoughts doe strive into the very duty, whereby the worke of the Spirit (for the time) is quenched, the soul beaten off, and the heart stoln away.

Answer

For answer, I must confess it is a shrewd encounter, and a dangerous infirmity arising out of the loosenesse of the heart, the atheisme of the mind, the deadnesse of the conscience, the corruption of the

the memory and earthly condition of the affecti-
ons; whereby wee let slip & forget with whom we have to deale, and what we have to doe: Here is want of devotion & want of attention. *It is mad fol-*
ly (saith one) to thy selfe,
& great iniury to another,
wben thou wilst neither at-
tend him nor look to thy selfe; yet for all this it is no other temptation but such as may and doth o-
vertake the children of God: but with this diffe-
rence from that vagrancy in the hearts of the unre-
generate men be they ne-
ver so smooth: First the same spirit whose worke for a time recoileth , at

Bern. de
medit. c. 8.

*How the
godly are
troubled
with idle
thoughts in
prayer.*

length like a great & sole
conquering commander,
routs all those rebellious
thoughts, yea and taking
them on a sudden, reser-
veth them in chaines for
execution; then he brings
up, or rather beateth up
these disordered forces or
faculties of the soul with
sorrow & shame enough
to their neglected service;
which service being done
then he sheweth them
what base slaves had cau-
sed them to recoile from
so glorious and gainfull a
service of so great a God;
what a commander they
had forsaken; and what
dangerous and shamefull
hazard they had brought
themselves into; at the
con-

consideration whereof, their hearts smite them, they abhorre their owne soules, they weep bitterly till they leave a *Bochino* or place of weeping behinde them to set their feet upō their necks, and doe execution upon those slavish *Canaanites*, to whom they had shamefully enslaved themselves; which I doubt not but many have a care to doe; yet when they have done all they can, some will escape in a corner, starting out now and then to doe them a mischiefe at unawares: As they pray therefore, so let them watch.

But with the unregenerate man it is nothing so:

B 3 for

*How it is
with the
unregenerate.*

for hee can draw nigh to
God with his lips , but
keep his heart far enough
off , and yet his heart ne-
ver smiteth him : hee is
content to have a Dove in
his hand , and a Hog in his
heart ; thought is free
with him ; and that is the
mark of a slave : It is one
thing to let Traitors and
plaguid Rogues in at
doores by negligence , &
so to bee troubled with
getting them out , and an-
other thing to keep open
house for them . The fay-
rest sun-shine may bee o-
ver-clouded , but darknes
it selfe can never be light :
As for the interposition
of Sathanes suggestions ,
let that be set on Sathanes
score .

Last

Last of all , some will say , they are so far from the aid and assistance of the spirit in prayer , that they neither can pray , nor dare pray , nor have they any minde to pray ; can those bee the children of God ?

306.

I answer , though they bee in an exceeding great strait , yet they may bee Gods children for al that , for though they cannot , neither dare pray , yet they desire to pray : & though they have no desire , yet they wish they might desire . But we must learn to distinguish between parties in a due temper both of body and soule , and themselves distempered

Answer

in one or both : sometimes, through the distemper of black fumes of melancholy, the imagination is corrupt, sometimes the conscience is wounded with the sense of sin , the want of grace, or with the trouble of some blasphemous or wicked thoughts sometimes the Lord is pulling a sinner as a brand out of the fire, leaveth sparkles of his terrible wrath in him , for his greater humiliatiō, sometimes the Lord may seal the heart and close up the mouth for the trial of the party himselfe, the example of others, and the manifestation of his owne power , in keeping of the in

in that case, and his mercy in the inlarging of their hearts according to the time of restraint. In all these cases the soule may be clear of the things, the exercise of prayer barred, and yet the spirit of prayer remain; which may be evidenced by the fruits of the spirit which are a tendernesse of conscience, a hatred of sin, love to the Saints, and obedience to God. So much for the fourth note, wherein I have been the larger by reason of the power of the spirit herein.

The fift evidence of Prayer made by the spirit, is that spirituall vigor or fervency of it, which as a

5. Fervency of spirit

Rom. 8.26.

Gen. 32.
28.Exod. 32.
10.
Isay. 64.7.
Can. 3.4.

consuming fire from heaven, causeth the odours of the prayers of the Saints to ascend like incense: To this effect is that of the Apostle, *The spirit maketh request for us with groanes that cannot bee expressed:* By these unexpressible groanes, is meant the vehemency or fervency of Prayer, being the work of the spirit, which worketh after an unspeakable manner in the hearts of all that pray; this is that *wrestling* that prevaleth with God; this is that which stirreth up a man to *lay hold on God;* this is that which *layeth violent hold on him whom the soule loveth;* This was the practice

ctice of our Saviour Christ, who in the daies of his flesh offered up prayers and supplications with strong cryes and teares: Against this his own practice Christ cannot stand out; witnesse that parable of the importunate prevailing widow; and shall not God revenge his elect that cry day & night? The want of this wrongeth Gods cause, maketh the enimie prevaile, and our prayers to be forceles and fruitlesse, yea our courses uncomfortable; whereas on the fervency of prayer all the contrary effects attend. This fervency was Luthers excellency, and in this hee and many

Heb.6.4.

Luke 18.
4.7.1

many others found most good : This smiteth and overturneth both the inward & outward *Amalakite*. If thou wilt sacrifice, take fire with thee ; the want whereof may justly invert the saying of *Abraham* to thy disadvantage; *here is the sacrifice but where is the fire*. The golden Censer receiveth no Odours without fire, more or lesse to consume them , and according to the height or lownesse of the fire , the motion of prayer is the swifter or flower. The lazie,cold,& frozen prayer prevaileth nothing with God, but by weeping and making earnest supplication,we may finde

Hol. 12. 4.

finde God in Bethel , and speak to God, and prevail with God, as Jacob did.

Let us then (as Paul saith) labour fervently in prayer , that the power thereof may bee an evidence of the spirit in us ; but herein wee must take heed of the deceitfulnesse of strange fire in the heart ; for as a burning feaver , or the fit of an intermitting Ague , or a hecktick disposition , may manifest more heat outwardly to the touch , yea inflame the inward parts with more ardency , or scorching & consuming heat , begetting an unquenchable thirst by drinking up the radical moisture of the Spirits , then

Col. 4. 12.

then is to bee felt in a due temperature; So a feverish heat, or counterfeit zeale, may exalt an hypocrite high in the outward action, yea he may have a deceiving tast of the power of God, & seeming thirst of the glory of God, and a preposterous desire of honour and immortality, yea all this may be like to the former heat and thirst in nature, an unnaturall & adventitious heat, not truly inlivening & maintaining the life of prayer, but consuming and devouring the supposed spirit of prayer. Of these two if you desire to know the essentiaill difference, I take it to consist in these particulars.

First

First, this fervency is a sanctifying & saving fruit of the spirit, wrought immediately in the heart and affections, whereby the understanding faculties are much sublimated and refined, whereon followeth a more pure conception, with a swifter & directer motion of prayer; because both heart and understanding are quickened and agitated by true celestiall heat. Neither must you conceive that the fervency of affection must carry the understanding without information from it: this were zeal without knowledge; w^eh the spirit peremptorily condemneth: but this sacred

The difference of
true servē-
cy & coun-
terfeit in
prayer.
¹ Diffe-
rence.

cred fire of fervency cleareth the clouds of the understanding : so that the formes of divine motions are more quickly and purely framed in the *passive faculty* thereof, and are more soundly and judicially wrought on by the *active faculty*, so the fire be compact : so that you see this fire is of a heavenly operation and from heaven ; well may it bee compared with that divine fire which came out from before Iehovah and consumed the burnt offering upon the Altar : But the strange fire in the seeming zealous hypocrite is nothing like ; for first it is but a supernaturall com-

mon

mon gift of the spirit at the most; againe, it is rather an inflāmation of the brain , arising from the rapture of some vainglorious conceipt, deceiving the heart , and running all along like a devouring wild-fire , rather (I say) then any true fire , warming and quickning the life of supplication.

Secondly, this true celestiall fire hath no fuell but the spirit , but the strange fire hath either private injury or publike applause for the fuell.

Thirdly , this true fire hath for the end or object, Gods glory and the salvation of thosē that are heated with it , cōsuming every

2 Diffe-
rence.

3 Diffe-
rence.

Cant. 8.6.

Psal. 96.10
119.13.

every thing that stands in the way of either of these. The spouse speaking of the nature of this zeale, telleth us, that *the coales thereof are coales of fire*, which hath a most vehement flame : Of this *David* saith, *the zeale of thy house hath eaten me up*, and in another place, *my zeale hath consumed me*, or *suppressteth me*, because mine enemies have forgotten thy words : But counterfeit zeale in prayer hath for its end or object, the ravishing of mens conceipts, the glory of applause, the gaining of some worldly commodity ; so far as the fun-shine of Gods glory is adored by

by the times and state, so much will hypocrisie seem to advance it: like cloudes, they will follow the Sun, and seem to carry Gods glory right on before them, but when the current crosseth it they goe no further with it, but like a running hound, they cast up, and with an open mouth they run another way.

Fourthly, this true fire though it set all on fire within and without, and burneth all that it toucheth into the nature of fire, carrying all upward with it according to the proportion of fire; yet it humbleth the soul exceedingly, and maketh it vile in its

4 Diffe.
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NOTE

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cesse of drinking becom-
hydropicks ; so these are
puffed up with a swelling
concept of themselves
by the unnaturall or ad-
ventitious

ventitious heat of this
strange fire; crying in ef-
fect with Iehu, come with
me and see my Zeale for the
Lord; yea if these coun-
terfeits of true zeal be not
admired, they are all off
the hinges , they count
their charges and paines
to be lost: Their zeale is
like to the vertues of the
Heathens, from which, if
you separate (as one faith)
the splendor of glory, ver-
tue it selfe will goe bitter
to them: So take from the
zeal of seeming zealous
Hypocrites, the swelling
cloud of puffing up aplause; their fervency fal-
leth presently into an a-
trophic or pining away
under abundance of means;

2. King. 10.
16.

Salust. ad
Cæsar.

so that their pride no
maintained with applau
either like a handfull o
gun-powder carrieth fire
and fuell and all that liet
in the way out of the
chimney top , or like
dropsie by peecemeale
consumeth the natural
heat, and drinketh up the
radicall moisture: But the
heat of the truly zealous
is like the harth of the Altar,
hallowed by humili
ty, for the receit of God
fire, and for the keeping
and increasing of the heat
thereof.

*s Diffe-i
rence.*

Fiftly and lastly, the
true fire offervency is ne
ver extinguished, it is for
divers causes more in
tense or remisse, higher or
lower

lower in the best of Gods
children; yea the sparkles
may lye very low overlaid
with ashes; notwithstanding
it is true fire, though it be never so little
or never so weake in na-
ture; alwaies like the *fire*
upon the Altar which bur-
neth continually, and shall
not bee put out; to the
which the spirit affordeth
the fuell, stirring & blow-
ing it up for the con-
suming of the sacrifice: But
the strange fire is but a
flash, quickly out and un-
orderly kindled, like a fit
of an Ephemera, or diary
feaver, and is as quickly
extinguished either by the
oyle of prosperity, or by
the water of adversity,
yea

Num. 6.
12.13.

Ob.

yea like a rotten , sulphurous , fiery squib, it cracks and flashes, stinks and dieth. Let every soule examine its own fervency in prayer by the particulars, by which examination if they can finde in the least measure , these notes of fervency, they may assure themselves to their exceeding great comfort that they can pray in the holy Ghost.

But some distressed soule will say , they can finde no life of fervency in their prayers , they are takē in the duty with synapses , or many fainting and sounding fits of the heart, many a cold sweat goeth over them, they are taken

taken with many Lethargies of the understanding, mad melancholy aberrations in the imagination, much forgetfulness in the memory, yea, with a cold astonishing stupefaction of the whole man; what fire of the Spirit can be here? Surely (say they) none at all.

Conclude not so, for true fire may be raked up in the ashes of neglect or distemper, though it doe not appeare.

Ans. I.

Againe, the lence and sorrow of and for the overswaying suppressments must needs arise from the light and heat of true fire, be it never so weake or little; for the common gifts

C

and

and most glorious excellency in counterfeit Prayer, cannot truly and ingeniously discover an essentiaill defect in Prayer.

Againe, the sparkles of life that the most distresed and daunted of Gods people finde in Prayer, now and then make the strongest kind of demonstration , that the Fire of Gods Spirit inlivens their Prayer : For where there is action, there is life, and where is life there is heat; and for life consisteth in heat: As the Spiijit of faith in the Disciples was very weake when they counted the relation of the Resurrection but as an idle tale; so that they would not believe

lieve it, yet the Spirit of faith was not extinguished, witnesse the burning of their hearts within them while he talked with them in the way to Emaus, which arose from the quickning of the Spirit, which lay as it were quenched in them; even so the fervency of the Spirit of Prayer, may seeme to be quenched, & yet the flames bursting out now and then, in sighs and Groanes that cannot be expressed, argueth heavenly fire to inspire thy Prayer, howsoever thou wilst not be perswaded of it.

so Lastly, observe thy earnest desire of fervency & believe striving endeavour to goe

on, though thou feele
but little or no comfort
these be true flames o
the Spirit, which were ne
ver kindled in the lea
measure in the breast o
any Hypocrite : will a
Hypocrite with all hi
painted flames hold ou
No, they will murmur
if God heare them no
but the godly will tra
in him though bee su
them. Let every one ther
stirre up the gift that is
him, whatsoever it be, an
the Lord will be with us
we be aware.

The sixt evidence
the Spirit of Prayer,
that godly traine of al
faving graces garding;
strengthening it, and atten

*Isay 58. 2.
3.*

Iob. 13. 15

*6 the train
of all gra
ces ac
companying.*

1 Cor. 1.7.

ding upon it, *Hee that can doe an errand to God is de-stitute of no gift*, as Paul saith of the *Corinthians*: that *Embasie* is guarded with all the graces of God in some measure, as first it ariseth from that impregnable pallace of faith, which ascendeth like a Cloud with Prayer in it, never ceasing, but still increasing the motion, till it come to heaven. In, and from this Pallace, Prayer is armed with an irresistible violence, and commeth forth like a valiant Champion, beating all down-right before it that standeth between God & it; Innumerable instances of this in Gods servants

Mat. 21.
22.

Psal. 5.3.4.

hope and
patience.

put that immediate principle of the Spirit out of all Question: *Whatsoever ye shall ask in Prayer, believing, yee shall receive.* David and all the Saints make ever this foundation of their Prayer, *In thee will I pray Iehovah thou shalt heare my voice.* Secondly, as Prayer grounded from faith, it is under-propped by Hope; *I will looke unto Lord (faith Micha) am will waite for the God my Salvation;* *My soul will bear me;* This also expresseth also the Christian patience wherewith the Prayer of the Saints is seasoned, and also their perseverance, where-

the Charriot of faith is drawne : These set the soule upon the watch-Tower (as Habacuk speaketh) and maketh her waite, and hearken what the Lord will answer. David's Praier in his distresse was thus qualified, *I will looke out saith the Prophet.*

Further, Prayer made in the Spirit is attended, with Preparation, Opportunity, and Diligence: Preparation maketh ready the Charriot of faith, awaketh Prayer, & attireth it with a holy disposition of heavenly position: Opportunity as a guide taketh it the highest way; and Diligence as the driver of the Charriot, dri-

Habuc. 2.1

Psal. 5.3.

Prepara-tion, Op-portunity, and Dilige-nce.

veth more nimblly then
Iebu the sonne of Nimshi.
All these attend David's
Prayer, I will direct my
Prayer unto thee, or I will
orderly addresse unto
thee; there is his Prepara-
tion: In or at the morning
(that is early) there is his
opportunity; I will looke
out or else espy, there is
his diligence, or I will
pray, that is, still doe pray
and cease not.

*Hypocrites
faile of
these gra-
ces.*

Heb. 4. 2.

Try then, or let thy
Prayer be tried by these
clouds of witnesses, whe-
ther it be of the spirit or
no, for the Prayer of the
Hypocrite hath none of
these witnesses, or atten-
dants: as it is said of faith-
leesse hearers, that the Word
heard,

heard, did not profit them, because it was not mixed with faith : They may make a faire shew in seeming to lay hold on God, deceiving others & their own hearts; they will leane upon the Lord (saith the Prophet) and say, is not the Lord among us, &c. But they build upon the sand and hence are their ruines; neither is their hope any better then Hypocrites hope, which shall perish: as for their patience wherewith their Prayer should be seasoned. If God attend not their pleasure in answering of their desires, it is quickly turned into murmuring: In this they are like that grace-

Mich. 3. 11

Iob. 3. 13.

2 King. 6.
33.

lesse servant of that god-
lesse King; because this e-
will is of the Lord, why
should I waite for the Lord
any longer? As for the at-
tendants of Prayer, name-
ly Preparation, Opportu-
nity, and Diligence, the
Hypocrite is not acquain-
ted with them; the coun-
terfeit shews or shadowes
of these he may have, but
the things themselves in
the true nature of them,
he neither hath nor desi-
reth to have; The Hypo-
crite rusheth into Gods
presence without preme-
ditation of Gods most
glorious presence, and
without consideration of
his own vilenesse, and un-
worthinesse to speake to
so

so glorious and great a God: His best Preparation is but a vizard of Preparation, or outward shew of seeming holinesse, in the position of the body: Their best opportunity is base and by respect, and their diligence carrieth the duty no further then customary performance, or so farre as it is in request with the times. So never an Hypocrite (you see) can be an Embassador to God; for he wanteth both the Commission of the Spirit, and that traine of attendants that doe accompany the Commission: It is no wonder then that *their Prayer be converted into sinne*; for they

they are Traytors to God
in taking upon them his Embassie without his Cō-
mission.

*Tryall of
these gra-
nes is ne-
cessary.*

Let them pray then
that can pray; yea, it standeth us all upon, to looke
to it, whether we pray or
prate or bable: For *Lord, Lord,* a multitude offaire
words, and faire shewes
will not serve. An Embassadour with a gilded
coach of temporary faith,
will not serve the turne;
yea, though it were full
of miracles attended with
a many imbrodered Lac-
keyes of smooth words
& courtly complements,
and eare-pleasing musick,
shall never have admittance to God, nor audi-
ence.

ence of God: look to it then that thou be an Embassadour indeed, & that thou hast thy Commission sealed, and art sent by the Spirit, and that thy traine be such as may be heartily welcome to God and make thee welcome. In the first place make trial of thy faith, and that by the inward acts of purifying the heart, uniting it to God by victory over temptations, casting thy selfe upon the Lord, by contentment of thine estate: also by the extensive worke of love, first to God for himselfe, & then to thy neighbour in him and for him. The heart so purified by faith is a fit

*Tryall of
thy faith.*

Psal. 17. 2.

Esay. 29.
13.

Mat. 15. 8.

fit lymbeck for Prayer. Out of this the Prophet David was bold to presse his Prayer upon God; *Hearken to my Prayer that goeth not out of feigned lips*, or without lips of deceipt; by which is meant the syncerity of the heart, agreeing with the words of the mouth: Nothing so much adorneth the heart as faith, nothing commendeth faith more then Prayer, and nothing gracest Prayer more then syncerity: This (with the proud Pharisee) all Hypocrites want, drawing nigh God with their mouth, and honouring him with their lips, but their hearts besee from him: or as the Psalmist,

mist, they flatten or flatte-
ringly allured him with
their mouth, & with their
tongue lied to him, for their
heart was not right with
him, or not firmly prepa-
red with him: And this es-
pecially maketh the Prai-
er of the Hypocrites of an
evill favour in Gods No-
strills, for as he is *the bea-*
rer of the heart (as one
saith) *and not of the voice*,
so he loveth the syncerity
of the heart, and hateth
the hollownesse and rot-
teness thereof in Prayer
above all things, because
they goe about to deceive
him, denying him in ef-
fect to be the discerner of
the heart; otherwise they
would never deal so with
him.

Try

Psal. 36.

37.

*Triall of
hope and
patience.*

Try also thy hope in Prayer, namely by clearing of thy Author, and casting it within the vaile. The nature of hope is to keepe thee from shame, by the repulfe of thy defires, because *the love of God is shed abroad in our hearts by the holy Ghost*, in such abundant measure and unspeakable manner, that he cannot deny us the things hoped for. Try also thy Prayer by patience, waiting on the Lord, and going on in Prayer in the time of distresse. This an Hypocrite, as I have shewed, cannot, nor will not doe. In the time of affliction they wil set very freshly upon the duty; so farre as

as great words will carry it, but if they be brought to any strait, or put to any hard shift, like white-livered souldiers they die down-right in their owne ayre or element, or else fling away their arms, and run from their Colours. It is much to be feared that our nations woefull experience shall teach the truth of this in one as wel as the other! But God gi-veth his owne another heart, namely to overtop the height of their affecti-ons, with the height of their Prayers, and never give over till by patience and importunity they pos-sesse the gates of their e-nemies and become more then

then Conquerors: The Scripture to this purpose affordeth abundance of remarkable instances, for a touch whereof take these two; *Steven* the first Martyr being cast out of the City and stoned for his worthy Sermon, as the stones were flying about his ears, in the midst of all the mischiefe that they could doe him, by the power of the holy Ghost, called upon God, and that with cryes kneeling upon his knees: This lesson no doubt hee learned of his Master Christ, the best and only pattern that any man can follow: He, though a Sonne, learned obedience by afflictions,

in

A&.7. 55.
59.60.

in the dayes of his flesh,
offered up Prayers and
Supplications with strong
crying and tears unto him
that was able to save him
from death, & was heard
in that he feared: where
observe what force, feare,
and afflictions added to
our Saviours Prayers,
which as swelling seas
make well growne fish,
and thundring, and light-
ning cleereth the ayre, and
the nipping frost maketh
the fire the hotter; So the
afflictions of the Saints
addeth force to their Prai-
ers; they cry more migh-
tily to God then ever they
did, yea, wherethey could
not speake before, now
they cry and that *day*
and

Luk. 18.7.

Zacch. 13.
9.

and night (saith the Spirit) though he beare long with them: where observe the patience of the Saints, they beare long in Gods bearing with their enemies: Then observe their instant continuance, they cry day and night; to the same effect the Lord speaketh by his Prophet, I will bring the third part through the fire, and will refine them as gold is tried, they shall call upon my name, and I will hear them: Affliction maketh the wicked impatient, & driveth them from God; because they are a burnished blade of terror in the hand of the Almighty: as the pearle in oysters by thunder

der vanisheth, so doth the Prayer of the Hypocrite by affliction; but the triall of the godly bringeth forth patience, & driveth them nigher to God, because their afflictions are but trialls indeed, and at the worst they are but as a rod in the hand of a loving Father. In a word, as the Saints extremities are Gods opportunities; so the same extremities are whetstones to the Saints importunities.

Lastly, as for preparation; labour to set thy heart in frame, consider what thou art about, and with whom thou hast to deale: As God bid Moses, put off thy shooes from thy

Exod. 3. 5.

thy feet, for the place where thou standest is holy ground; whereby is meant the putting off of earthly and carnal affections, preparing the mind to spiritual and heavenly duties. Endeavour to come before the Lord with a simple and naked heart, and with affections duly prepared for so great a presence. As for Opportunity, endeavour alwaies to be fit upon every occasion, and feare to choose the best occasion, not omitting it at any hand: for Diligence know this, that use maketh an Artist or Tradesman. To conclude this particular: If thou callest upon the Lord in truth, that

that is in faith , syncerity ,
earnestnesse and constan-
cy , *the Lord will be nigh
unto thee* ; which is both
the cause and evidence
that thou prayest by the
Spirit.

The seventh evidence
of Prayer made by the
Spirit, is the guidance of
the Spirit in all other acti-
ons: For as he that is born
of the Spirit, is Spirit, so
he is spirituall in all his
parts , faculties and acti-
ons; because the Spirit is
of an all renuing nature,
though many remainders
of the flesh, and much re-
luctation be intermixed
therewith throughout all
the parts, faculties and a-
ctions. To this effect is
that

*7 The gui-
dance of
the Spirit
in all our
actions.*

that of the Apostle, *As many as are led by the Spirit, they be the sonnes of God;* where observe, hee saith not, they that have received the Spirit, or live by the Spirit, or pray by the Spirit, or doe any other action, as he saith other where, but that they are led by the Spirit, intimating thereby the inclining disposition and ever ruling power of the Spirit, whereby the whole spirituall man is guided in all his waies, as a ship by a pilot, or a horse by his rider; the place alludeth to a blind man, or man wanting strength who is wholly guided or carried by another; so

God

Gods supplicants as they pray by the spirit , so they wholly resign themselves over in all their waies to the guidance of the spirit: The guidance of the spirit in all a petitioners waies , doth manifest it selfe in these two particulars;

First , inthe subdueing of the whole body of sin; for though the remnans of sin remain in the best of Gods Saints,yet no sin beareth dominion in thē; for then should they not be led by the spirit : *who are led by the spirit* (faith one) *but they whose counsell's* and actions have nothing to doe with sin & Sathan; according to that

*Wherein
the gui-
dance of
the spirit
manife-
steth it
selfe.*

*In the sub-
duing the
whole body
of sinne*

1.Ioh. 3.9.

V. 8.

of the Apostle, *Hee that is borne of God sinneth not, or commiteth not sin, viz. he serveth not sin, hee delighteth not in sin, he maketh not a trade of it, nor lyeth not in it, giveth not way to it, but resisteth it and hateth it, it is an intolerable burthen to him, he cannot beare it.* But on the contrary, *he that committeth sin is of the Devil,* that is, he that loveth sin, loveth and obeyeth it in the lusts thereto. Now where this sin subduing power of the spirit beareth sway, there the prayers bee the prayers of the spirit: For as divers gifts come from one spirit, so where there is one true gift

gift of the spirit, there bee
all the gifts of the spirit; but
on the contrary, where
one sinne beareth sway,
there is not the guidance
of the spirit , and where
the spirit is not the guide,
there the prayer is not the
prayer of the spirit, accor-
ding to that undenia-
ble position, *God heareth
not sinners*, but if any man
be a worshipper of God, and
doth his will , him hea-
reth. wiz. he heareth not,
nor granteth the desires
of such as live in any sin;
but such as worship him
according to his will, and
live accordingly , have
their desires granted ; But
a party, family, or nation,
that liveth in any sin, God

Ioh. 9. 21.

Psal. 66.
18.

1 Sam. 8.8.

Prov. 25:
26. 27.

Ier. 11. 11.

will not hear them. If I regard iniquity in my heart (saith David) or look upon it with a love to it, God will not heare me. Instances of this are innumerable in the Scripture; The Lord calleth the Israelites for choosing Saul for their King, that they should cry out in that day, and hee would not heare them: So all that set at naught the counsell of God, when feare, desolation, and destruction commeth upon them, They shall call upon the Lord but hee will not the answer; they shall seek him early but shall not find him: the Wild men steale and rob, they commit murther and uncleanesse, and conspire against

gainst God by impiety and iniquity (as God saith by Ieremie) yea will they hide it under their tongue, and will they cry unto the Lord when unavoidable evill commeth upon them? yea they shall cry (saith the Lord) but I will not hearken unto them: For the farther confirmation of this point, look these places.

Ezech. 8. to the 19. Micha 3. to v. 4. Zach. 7. 13. Did God ever heare the Israellites, for all their teares, supplications and cryes under the oppression of the Philistines, untill such time as they put away their strange Gods, yea their beloved Idols, Baal and Ashteroth? No sure;

Judg. 10.
6. to 18.
1 Sam. 7. 2.
to 12.
Isay 1. 15.
to 19.

witnesse the word; neither will he to others till they doe the like : yea God doth not onely deny to heare his people , though they make many prayen, but to enter so much as partly with them, till they put away the evill of their doings from before him. Yea let the formalist hypocrite , or hollow-hearted petitioner , free from outward touch , yet hiding iniquity under his tongue, let him(I say) carry the matter as cleanly as he can , yet God will no heare him, witnesseth that *Iob* ; What is the hope of the Hypocrite , will God heare his cry when trouble commeth upon him? N
su

sure; the interrogation is a vehement negation ; a good reason is given of it: As hee delighted not in God, make what shew he can , so God delighteth not in his prayers , for they are not the prayers of the spirit , neither hath he cleansed his heart for the spirit to reside in. That thou maist bee sure that thy prayer is from the spirit, bee sure to walk in the Spirit: submit thy selfe to the guidance of the spirit; wash thy heart and make it clean; wash thy hands in innocency , and then compasse the Altar of the Lord with successse; or, as the Apostle, pray everywhere, lifting up holy hands with-

Isay. 1.16.
Ps. 26.6.

Tim. 2.8.

out wrath or doubting : On this place one speaketh well ; the hands are *holy*, when the heart is cleane : further, in the Text observe three remarkable conditions of prayer, holiness in a mans self ; love towards his brother ; and faith towards God : prayers thus qualified shall surely be heard, for *Amen* hath ingaged his promise for it : *Iehovah is neer to all that call upō him in truth*: the Lord is far from the wicked ; but hee heareth the prayers of the righteous.

Ob. I.

But some of Gods people will here object, that they feel a great deale of rebellion of sin in them,

as carnality, hate, infidelity, pronesse to evill, avernesse to good; pride, hypocrisie, selfe-love, and the like; a world of disorder in the affections, a flat repugnancy in the will, an apparent impossibility of selfe-deniall: In a word, the whole inner and the outward man, is nothing but a confused masse of sin: Can the spirit govern & guide such a one where there is nothing but rebellion against the Spirit? And if the Spirit beare not the sway in all & over all, though I am somewhat affected in prayer, yet I pray not by the spirit at all, because I want the guidance of the spirit.

D 5 To

Answer.

Rom. 7.14.

To this I answer; As the aforelaid graces accompanying the spirit of prayer, may be in a childe of God in a very weake measure, without lense & feeling, yet true in their own nature; so the lusting of the flesh against the spirit, may and doth mightily domineer in them; so that they are carnall and sold under sin, yea they have a law in their members rebelling against the law of the Spirit, whereby they are led captive to the law of sinne; which thing was the matter of the blessed Apostle's complaint, making him to cry out, *Wretched man that I am, who shall deliver mee from this*

this body of death! And yet the spirit lusting against the flesh will hold his own, not only overcoming, but giving good evidence from the very strife, that he reignes and rules there, maugre the heart of the flesh: by which they come at the length to thanke God through our Lord Iesus Christ, that with the mind they serve the Law of God, though with the flesh the Law of sin.

Rom. 7. 25

But Paul, yee will say, 2. 06.
spake this of himselfe, as
of his unregenerate e-
state.

For answere; The Pa-
pists would have it so, and
some of the Fathers take

it
Answer

it so, amongst whom *Au-*
stin was one of that mind,
but upon better considera-
tion reversed his judg-
ment, and that upon good
grounds; for the Apostle
speaketh of himselfe of
his present estate, which
none can deny to be rege-
nerate. Againe, *to will was*
present with him; hee de-
lighted in the Law of
God and thanked him for
his deliverance: all which
are evidences of a regene-
rate estate. But this is
strange, say you, that hee
should be carnall, & sould
under sin, since the Saints
are bought with a price; &
war not after the flesh. For
answor, he was not carnall
in the service of the flesh,
as

as the unregenerate are, but hee was carnall in respect of his pronesse , to give way to the flesh; So he was sold under sin, and not as *Ahab*, who willingly enslaved himselfe to sin; but as *Ioseph* a captive or slave against his will.

¶ but you will say, if it were so , then these were *Pauls* strong stragling motions of cōcupiscence, not breaking out in effect, but I am not onely troubled with the first and second motions of sin, but I am foyled with the very actions of sin:

I answer , was not that *Pauls* case : That which I doe I allow not ; for what I would, that I doe not ; but what

¹ Cor. 6.

² o.

² Cor. 10.

3.

Ob. 2.

Ans.

Rom. 7.15

what I hate that doe I:
where hee sheweth him-
selfe often to be so foiled
by his carnall desites, that
he did that which in the
inner man he did not de-
sire, but rather hate; And
so it is with the best of
Gods people, who both
in words & actions crosse
their inward desires,

Ques^{t.}.

Yea, but where lyeth
the difference of failings
and falls of the regenerate
and unregenerate heart.

Answer

I answer, in the chiefe
desire of the heart; which
in the unregenerate long-
eth and lamenteth after
good, though it have ma-
ny shrewd rubs in the way
through the remainders
of sin, but in the unrege-
nerate

nerate it is carried with full sway toward sinne without any resistance, though it may stumble now and then upon the sting of conscience: neither would I haue any, by presuming to abuse this cause of *Paul*, to sinne, for none can benefit by this, but such as have *Pauls* feelings, desires, and endeavours in some measure: but let al such as are fervent in spirit serving the Lord, though with much opposition & little or no feeling of the evidence of the spirit, lay home this case to their comfort.

The latter particular wherein the guidance of the

Quickning
and in-
crease of
grace.

Rom.8.13.

Zac.10.12

the spirit consisteth, is the quickning and increasing of grace : for as by the spirit, the deeds of the body are mortified, so by the same spirit the graces of the soul are quickned, & therefore is the spirit called the *spirit of grace*: Now the spirit of grace is joyned with the spirit of supplication, as the Cause and the convertible Effect, the state & the demonstrative evidence of the state : *I will poure out* (saith the Lord by Zachary in the place quoted) *the spirit of grace and supplication or depreciation*: Where by the spirit of grace is meant the gracious spirit of regeneration, proceeding from the

the grace of God, guiding
and quickning his own in
all the waies of grace : &
by the spirit of deprecati-
on, that spirituall immedi-
atly infused ability (as I
have shewed,) whereby
his penitents doe beg and
obtain pardon of sin and
all other things condu-
cing to Gods glory , and
their own good. Between
this spirit of grace, and de-
precation there is a mu-
tuall strengthning or cor-
roboration : As health is
the cause of walking , and
by walking is strength as-
sured and increased ; so
grace is the internall , im-
mediate, conjunct cause of
prayer, and is also quick-
ned and strengthned by
prayer

prayer: Or as the heat of the sun reflecting upon some solid or impenetrable body, is made more forcible; So the radiant beames of grace, exercising themselves upon that firmly framed object of prayer by a gracious reflection, they become out of measure gracious. If thou wouldest then excell in grace, labour to excell in that eminent ability of prayer, which doth not consist (as I have shewed) in the excellency of words but in the heighth & depth of the grones of the spirit, which no words are able to expresse. Try also by the gage or land-mark of prayer, the ebbing or flowing

ing of the tide of grace: for so much as thy soule is taken up with the true strain of prayer, so much dost thou gain in the rich traffique of grace; and so much as thou loosest in the faculty of this heavenly Oratory, so much thou loosest in the stocke of grace. Therefore for the keeping of both stock and interest on foot, it shall be good, in my judgement, to put these two particular observations in practice: First look what particular sin either of person or calling thou art most addicted unto; & in what particular grace thou art most deficient; labour to countermand, and subdue the

*Meanes of
keeping &
increasing
of grace.*

the particular sin by the opposite grace , and to quicken & strengthen the weak and decaied grace by the speciaill or proper remedies. This is the wifest policy , the highest point of war , the richest trade, and the proper imployment of our precious talent.

Another remarkable observation to be practised is this; Let no day passe thee wherein thou dost not call thy selfe to a strict accompt, of the well imployment , ill imployment , or misimployment of the day ; record as neer as thou canst thy commissions and omissions, in thy calling or out of thy calling

calling, in thought, word, or deed, against piety, equity, or sobriety; recall thy company and conference, thine or others profiting thereby or unprofitablenesse; recompt the favours, the frownings, the cherishments or chasimentes, mercies or judgements towards thee and others as nigh as thou canst; observe what corruption hath prevailed against thee, or in what particular grace thou gettest any better footing. This course deserveth neither obloquie from the wicked, nor should it seem unnecessary, strict, or impossible to professours: For the very Heathens

thens by the guide nature
have given order for it in
their morals, namely, that
wee should not suffer our
eyes to sleep, nor our eye-
lids to flumber, till wee
had recompted all the
passages of the former
day. But alas they had but
a leaden rule to walke by,
turning all their strictest
& most glorious actions
into glistring sinnes! but
we have a golden rule of
trial, which by a true touch
will(indeed) turn us and
our actions into the purest
gold. It is a double shame
therefore that they in this
should shame us: this same
point was a particular of
Moses his Petition; So
teach us to number our
daies

daies that we may apply our
hearts to widsome! There
is no better waies to
thriue than for a man to
be a good accomptant, &
to observe well his losses
and his gaines , his receipts
and his layings out ; what
is owing to him , & what
he oweþ to others. This
gaines a wise heart or a
heart of widsome (saith
Moses) which is more
worth then all the wealth
in the world. This is the
only meanes whereby to
redeem the time : in which
phrase the Apostle impli-
eth the calling a mans self
to accompt, and his acti-
ons, as thrifty Merchants
doe; the Apostles words
looke both backe to the
time

time past , advising us to make good one time what we loole at another, which cannot be done without reckoning, with our selves ; and also forward to the time to come, enjoyning us to take all occasion and opportunity of serving the Lord, with more strictnesse, sincerity and alacrity, then heretofore we have done , suppose it be with temporall losse or incommodity : the very word *Redeeme* includeth this evidently , that for our profits , ease and pleasing of others, we put off, or altogether neglect the casting up of our accompts ; now if wee will redeeme that losse , wee must

must be content to part
with all these to become
good accomptants; Note
that men hereby should
neglect their callings; for
this will make them more
strict, sincere, and diligent
in their callings; but as to
this strict course and the
attending it many incom-
modities are incident.
(For you must know the
Divell, World, Flesh, and
it may be some of the
household are no friends to
it.) So we must accompt
all are for Cyphers for the
furthering our accompts.
These strict accomptants
must make this a part of
their reckoning, that the
Crosse will follow them;
for the bearing whereof
in it

time past, advising us to make good one time what we loole at another, which cannot be done without reckoning, with our selves; and also forward to the time to come, enjoyning us to take all occasion and opportunity of serving the Lord, with more strictnesse, sincerity and alacrity, then heretofore we have done, suppose it be with temporall losse or incommodity: the very word *Redeeme* includeth this evidently, that for our profits, ease and pleasing of others, we put off, or altogether neglect the casting up of our accompts; now if wee will redeeme that losse, wee must

must be content to part
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neglect their callings; for
this wil make them more
strict, sincere, and diligent
in their callings; but as to
this strict course and the
attending it many incom-
modities are incident;
(For you must know the
Divell, World, Flesh, and
it may be some of the
household are no friends to
it.) So we must accompt
all are for Cyphers for the
furthering our accompts.
These strict accomptants
must make this a part of
their reckoning, that the
Crosse will follow them;
for the bearing whereof

E they

Col. 1. 21.

The neces-
sity hereof

Ephes. 5.
15. 16.

they must resolve upon
selfe-denyal, with the ha-
tred of father and mother,
wife and children, and by
it selfe, which shall be no
disadvantage to them, for
Christs sake; and life and
death is to such adyan-
tage . Of the necessary
of our summoning up of
ourselves, and our wayes,
the Apostle gives good
reasons; First, wee must
walke strictly, not declin-
ing a haire's breadth from
the marke; Secondly the
way is hard and difficult,
that is also implied in the
words: Thirdly, the dayes
are evill, nay sure never
worse: Many stumbling
blockings & stubbes, much
opposition both on the
right

right hand and on the left,
within and without, when
Trading groweth hard,
Wares grow flight, Pirats
abound, Merchants cheat
their Chap-men, & Chap-
men fill the earth with
bankrupts, and the Prisons
with black smoke and
beastliness, is it not very
hard for a faire trader to
walk with a streight foot,
to give every man his
owne, and to make good
his stock , and maintaine
his family? yes sure, every
man averreth it : How
much harder is it in these
wotfull times, to make
good this spirituall traf-
fick; wherein the Parents
will defraud the children,
the children cheat the pa-

*The diffi-
culty here-
of.*

rents, the husband the wife, & the wife the husband, the brother the brother; yea, a man will cheat and cozen his own soule. It standeth every one therefore upon it, to look to his own accompts; because every one must give an account for himselfe. This taske I must confess is somewhat hard to set upon, the rather because it will not stand with neglect or intermission; but assuredly the constant use of it shall make a man see better and more comfortable dayes then ever heretofore he hath seene: By this course he shall be brought to see himselfe often as in a glasse, and by the

the sight of his failings,
he shall be brought to
softnesse of heart, to ren-
dernesse of conscience, to
deprecate the evil of com-
mission and omission, and
to supplicate for power
against future assaults.

This shall make him
watchfull over his waies,
wary of his company,
strict in his carriage, zealous
for his God, and holy and
profitable in all manner of conversation.

In a word, the experimental utility of this practice will shew such necessity of it, that thou wilt not believe it till thou try it; Try then, and hold fast the practice, & it shall never repent thee.

*Weekly
and more
generall
accompst.*

The Groanes

To this daily accompt
joyn thy weekly accompt
and thy accompt of more
weekes, before thou goe
to the sacrament, and by
use of time thou maist be-
come an excellent accom-
ptant: The more thou at-
tendest it, the lesse thou
shalt have to doe; yea, by
the practising by it, thou
shalt be the more willing
to attend it; though thou
canst not be like that Em-
perour, that attended sume
till he had no smiters (for
thou shalt alwaies finde
nough to doe,) yet thou
shalt find thy selfe by
Gods mercy much ina-
bled to goe cheerfully
through with the worke,
and if thou art faithfull in
thine

thine accompts, thou
shalt every time find thy
selfe a gainer.

The eighth particular
of the Spirit's evidence in
Prayer, is from that infal-
tible ground of the faith
of the Saints viz. The pre-
cious promises of God. The
same Spirit called the Spi-
rit of supplication, is also
called the Spirit of pro-
mise, which doth not on-
ly signify to us the resi-
dence of the Spirit in the
Saints; whereby they are
distinguished and discri-
minated from the wicked, but
also, after an Hebrewisme
or Hebrew Phrasie, the as-
suming of them of those
great and precious pro-
mises, or things promised

8th The pre-
cious pro-
mises.

Psal. 119.
42.

Ambrose.

2 Sam. 7.
25.28.

is understood : on which
the Prayers of the Saints
make their stand and rise.
These were the suppor-
ters of David's faith; Re-
member thy word to thy
servant, upon which he
hast caused me to hope;
wherein is well observed
by the Ancient, that Da-
vid in all his supplicati-
ons had recourse to the
promises of God. And
now Lord God saith the
same Prophet; the word
that thou hast spoken re-
cerning thy servant is ful-
filled. And againe, thou
art God and thy words are
true; whereupon shall the
weake fights of a weary
and overladen soule, and
the heavy groans of alon-
ed

ded conscience cast themselves, but upon that sweet and comfortable promise of our Saviour, *Come unto me all ye that labour and are heavy laden and I will refresh you!* How shall the poore distressed selfe condemning bankrupt presse home his earnest fuit upon God with any confidence of discharge, but by putting God to his promise of the new Covenant; *I am he, I am he* (saith the Lord) *that blotteth out thine iniquities, for my names sake, and will not remember thy sinnes.* The soule in Prayer may put God to remembrance of his promise, not to remember sinne. Also how

Mat. 11.
28.Isay 43.
25.

Ier. 31.

Ezech. 36.

should the soule tyrannized over by the body of some corruptiō ever look by Prayer to prevaile against the power of it, but upon the promise of God, to put the power of the word into the heart; whereby the heart is changed from a *stony* and *rebellious* disposition, into a *soft*, *pliable* and *obedient* disposition. How shal the fainting soule support her supplication in the day of distresse; or how should she wrestle with God in the time of calamity, when God by contending desireth not only to be gone, but in sence is already departed, except they have at hand that pro-

Psal. 50.
15.

promise, *Call upon me in the day of trouble, and I will deliver thee?* Lastly, how shall ever the soule attaine by Prayer to rest it selfe upon the hope of glory, but by interesting it selfe into the promise of the Crowne of Glory, laid up for him, and all them that love the appearing of the Lord Iefus Christ? So that these promises are like *Aaron and Hur holding up the hands & strengthening the heart of Prayer;* yea, as the remembrance and application of these, faileth or increaseth, so the Spirit of Prayer faileth or increaseth.

And here lyeth a main
dif-

Prayers of
the regene-
rate and
unregene-
rate differ.

difference, of the Prayers
of the regenerate and un-
regenerate: The Prayers
of the former are uphol-
den and supported from
an exterrall principle, i
namely, the promises of
God that cannot faile; but
the Prayers of the latter
lean upon the broken reed
of something within them-
selves, namely, some
workes of charity, equity
or out-side pietie, the
worth of their Prayer it
selfe, or the mud-wall of
civill honesty; all which
are but as a rotten wall,
whereupon the best Prai-
ers that they build are but
straw and stubble, and
both foundation and buil-
ding being naught, they
must

saint be burned with fire.
b. If any object that Nehemiah desirereth the Lord againe and againe to remember his workes of Piety and Justice, and that he would not wipe out the good deeds he had done, for the house of his God, and for the offices thereof. So King Ezekiel in his Prayer desirereth the Lord to remember his walking before the Lord, his integrity of heart, and doing good before the Lord.

I answer, that neither the zealous Ruler, nor the godly King did presume any whit upon the worth of their works, as though thereby they should make their Prayers of acceptance

Ob. i.
Nehem.
13. 14.

1 King.
20. 3.

Ans.

tance with God; but if the places be well observed, they cast themselves wholly upon the mercies of God, and not upon the merit of their Prayers, desiring God out of his promise made, to respect the integrity of the heart, and the righteousnesse of the actions, to make good his promise; like unto that in Job; *He shall call upon God, and he will be favourable to him; and he shall see his face with joy: For he will render unto man his righteousness.* False and forged then is that glosse of the Doctors of Doway, upon that place of Nehemiah: *A just man that hath merited by good workes,*

works, may pray with great confidence of reward.

Further, if any object; ob. 2.
If Prayer depend upon promises, what need men pray, since God will acknowledge his promises, without our Prayers, for all his promises are *Yes* and *Amen?*

For answer, briefly, he that hath promised to heare, hath commanded us also to pray, and without praying no promise to heare; yea, the Son of God himselfe, who doubted not of his glorification, did notwithstanding pray, *Father glorifie thy Son.*

Answ.

Try then thy interest to the promises, by the laying

laying hold, or desiring
to lay hold on the promi-
ses, & thereby thou maist
know, whether thou prai-
est in the Spirit or no,
keep alwaies thine eye up-
on the promises; for as
the loadstone keepeth al-
waies the point of the
needle towards the north-
pole, so the load-stone of
Gods promises keepeth
alwaies the point of the
Prayer touched therewith,
directly towards the
Mercy seat of God: But
as the unregenerate man
hath no portion in the
promises, so the promises
are no point of that Com-
passee whereby his Pray-
ers are guided. It is true
indeed, that a wicked man
out

out of the darknesse of
bis thoughts may charge
God with such a promise
as God never made , by
misconstruing of the pro-
mise; as for instance, *Call*
*upon me in the day of di-
stresse, and I will release
thee; all his promise a wic-
ked man may thus urge;*
*I know hast bound thy
self by promise (Lord) to
deliver all those that are
troubled and call upon
thee but I am in trouble
but call upon thee; there-
fore thou hast bound thy
self by thy promise to
deliver mee ; and so from
thee I seeke for delive-
rance. Am reverend Sirs*
*The Argument is a so-
phisme (as wee speake)*

*His argu-
ment.*

Ans.

from

from the homonimie, or
diverse significations of
the word, all which in the
former proposition must
be taken for calling upon
the Lord in truth; but in
the latter it cannot be so ta-
ken; for the wicked may
prate and bable; but hee
 calleth not upon the Lord,
 as I have shewed, & therfore
 he hath no interest in
 the promise: Hee leaveth
 out the maine evidence,
 namely, i. at the Glorifying
 of God, which a wicked
 man never doth; so that
 he presumeth himselfe to
 doe that he doth not, and
 God too promise that
 which he never meant.

Againe, a wicked man
 may obtaine that which
 he

he payeth for, as successe, honour, wealth, temporall deliverance, and the like; whereupon hee presumeth of some interest to the premises; but it doth not follow: For as God heareth not in every thing or alwaies, the children of the promise, because they are not fitted, or it is not good for them, or the time is not come; so he often giveth the wicked things they crave, in his wrath, they having no ground to aske or receive any thing from him, as a promise to them, for they are none of the children of the promise: They have neither promise of the things of this life nor

a better; neither doe they with patience waite the Will of God, that they may receive the promise; but the childrens only care is to make good to themselves some interest to the promises, and that by cleansing themselves from all filthinesse of flesh and spirit, and by doing the Will of God, waiting with patience for the promises, endeavouring to bring them home by faith and supplication without ceasing.

The ninth Evidence of the Spirit of Prayer, is the directing of Prayer to God in the name of Christ: we are commanded thus to doe; for what is

9 the dire-
cting of
Prayer.

is it to seek the Face of God according to his owne appointment, but to seeke him in the Face of his anointed? Drawing neare unto God in Christ, hath only the promise of hearing, witness Christ himselfe, binding it with an asseveration, *Verily, verily I say unto you, whatsoeuer yee shall aske the Father in my name that will I doe:* By no other, nor in no other can wee speed, but in and by him; what other can appease the wrath of God against us? Dare man by any other shew his face in Gods presence? In the worth of Christ only our Prayers find acceptance with God

Ioh. 16. 25

in

Rev. 8.34.

in him as in a golden Censor, all the Prayers of the Saints come to be fragrant and sweet-smelling odors: He is the only mediatour as well of Intercession as Redemption: He is the Priest, the golden Altar by whose virtue our Prayers come to be a Sacrifice. Did there ever any prevail with God but in his name? Is there any way or access but by his name? He is that high Priest going into the Sanctuary, carrying on his shoulders, and also on his breast the twelve precious stones representing the twelve Tribes, or all the faithful. Hence it is cleare that Pa-

pist

pists goe not to God, going in the name of Saints and Angels; sometime in the name of Draytors and godlesse persons: In the name (I say) of their own worthi and merit: neither doth any reprobate goe to God in the name of Christ, for Christ is no Intercessor for him; I pray not for the world, but for them which thou hast granted me; for they are thine. A great rabble of the unregenerate, as Hypocrites, carnall Gospellers, meere civill men, will tell you they defie Popery; they hold it foolery and madnesse to pray to Saint or Angels, and also robbery to god to God by them;

and

Ioh. 17.19

and therefore they scorn it, they acknowledge no other mediatour of Intercession but Christ Iesus. All this is wel spoken, but what availeth this them? They will tell you further, in Christ his name they dayly make their Prayers to God. This is not so, for they have no interest to take his name in their mouths, or to make mention of it, hating to be renued. It is true they may speake of his name, and so egregiously abuse it, as they that will alleage it in the great day, that they prophesied and cast out Diuels in his name, of whom he will profess (that is openly proclaims)

he

he knew them not: viz. he never acknowledged the for his , yea he detesteth them and biddeth them away , as workers of iniquity ; so shall it bee with all corrupt pleaders, usurping the name of Christ. They onely that know this name (as the Psalmist saith) can trust in it , and fly unto it as a strong tower. They know the Lords name & the Lord knoweth theirs; My people (saith the Prophet) shall know my name, &c. And because bee hath set his love upon me, or cleaveth to mee (as the Psalmist speaketh,) therefore I will deliver him: I will set him on high because bee knoweth my name.

psal.9.11.

Isay.52.6.

psal.91.14
15.

name: He shall call upon me
and I will answer him.

The necessity and benefit hereof

Look then to it in all thy supplications to look towards God in Christ: As Moses, desiring to see the face of God, was put by God in the *Clift of the rock*, and covered with his hand till he passed by, that he might see his *back parts*; so thou and thy prayers must be put in the Rock Christ Jesus, if ever thou com'st to see the face of God in favour. As they that would make an echo repaire to some rocky place whereupon the words resound, so they that will have an answer from God, must either ply their prayers upon the Rock

Rock Christ Jesus , or no echo, no answer at all: As they that are dim-sighted make the object more apparent by the use of spectacles ; or as some speak through a trunck that they may bee the better heard; So the Saints look through Christ , & speake through Christ ; that they may see God and heare God giving a gracious answer. As some glasse maketh things presented by it , to be the same colour; So God looking upon us in Christ , seeth us to be of the colour of his Son , and wee looking on God through Christ , see God reconciled to us in Christ : Therefore what-
F 2 foever

soever wee offer to God,
let us present it to him
through Christ ; set al-
waies Christ betweene
thee and him; and whatso-
ever God giveth to thec,
labour to entertain it al-
waies & through Christ:
herein comfort shall a-
bound to thee & honour
to God. As by some kind
of Perspectives a man
may bring two objects
together; So by the Per-
spective of faith, directing
the prayer to God, in and
by Christ , thou maist
bring God and Christ &
all the promises home to
thy soule at one sight.

The tenth evidence
that a man prayeth by the
Spirit , is the betaking of
himselfe

10.
*Praying in
a time of
trouble.*

himselfe to it in the time of trouble, as to a rock of defence, or the making of it his especiall remedy in the time of misery. For this indeed is the very best: as *David* said of *Goliath's*, there is none like this; so there is no sword like unto the word of the Spirit. This is a true *Panacea* to heal all maladies, a balm for the wounded conscience, a precious medicine for all diseases of the body, a plaister for all sores, a cordiall against all discomforts, armes invasive & defensive against allenimies: The Apostle delivereth all this in few words; *If any bee afflicted let him pray*. It is the safest

Prayer an
al sufficient
remedy.

1. Reason

Exod. 15.
26.

2. Reason

guard against all evills of sin, and evills of punishment, it is the onely best meanes of deliverance from both these: witnesse first that great Physitian God himselfe for so hee calieth himselfe I am Iehovah that healeth thee, or I am thy healer or Physitian Now what receipt giveth he thee? this is it: call on mee in the day of distress. Secondly, looke unto the sovereigntie nature of the medicine it self, where in it differenceth it selfe from all other meanes of life and godlinesse: All other meanes are sanctified by this, but this is the immediate motion of the spirit

spirit, of an unexpressible
virtue and irresistible
force.

Thirdly, what glorious
things in Gods book are
spoke of this inestimable
peece of spirituall armes,
witnesse S. James for all
the rest, laying downe the
excellency of prayer, first
in generall termes, There-
fetuall fervent prayer of a
righteous man prevaleth
much; then hee instanceth
it in the prayers of Elias,
what great effects were
wrought by it. The de-
vout Ancients, hardly sa-
tisfie themselves in com-
mending this excellene
peece: There is nothing
(saith one) so sensibly sweet
to the soule; nothing doth

3. Reason

Iam. 5. 16.

Bernard. de
med. c. 7.

meane the minde so much
from the loue of all this
world, nothing stirreth up
aman to the exercise of all
and every grace, nothing
prevaleth so much against
evill of sin and evill of pu-
nishment, whether for pre-
servation or deliverance,
nothing standeth in better
steed for the increase of
Gods kingdome by the con-
version of soules ; For as
prayer brake Peters fetters,
set open the prison doore;
so it shaketh the chaines
of sin in peeces, openeth
or breaketh up the iron
gates of a sinners heart, &
offers violence to heaven
for the enterance of a sin-
ner. One of the Ancients
doth attribute Pauls con-
version

version to Stevens prayer,
Had not Steven prayed for
Paul (saith he) the Church
should never have had
Paul for a teacher. In a
word, nothing maketh a
man so amiable to his
God, so deare and faith-
full to his friend, so for-
midable to his foe, so con-
tentfull to himselfe, and
so profitable to the place
where he liveth.

Fourthly, all the peo-
ple of God in all their
straits have made this
their Master-peece, and
prospered by plying it ;
were it famine, pestilence,
sword, captivity, con-
tempt, persecution, or any
other evill to be feared or
inflicted, yea or evill of

4 Reason.

sin whereby God was offended or the soule troubled, did they not alwaies fall hard on the worke of petitioning ; and did they ever in sincerity so doe & went away without a gracious answer ? Instance *Iacob*, *Moses*, *Iehosophat*, *Ezekias*, *Manasses*, *Samuel*, *Eliah*, the *Cananitish woman*, the *Publican*, the *Theefe upon the Crosse*, with many others, known to the meanest reader of the book of God. What was *Moses* his best fight when *Amaleck* charged *Israel* ? Prevailed not this sword of prayer , more then the sword of *Joshuah*. If this bee so then of the excellency and efficacy of prayer

Neglect of
prayer ar-
gueth want
of the spi-
rit.

prayer, why doe not men run to it, and trust to it in the time of need? Because the spirit dwelleth not in them: Every one that hath but a shew of profession, yea & prophane men too, wil acknowledge the theory or speculative truth thereof; but a woe it is to see how few confirme it by their practise: The worser sort of men cannot do this, if they would, and the better sort will not doe it (to their shame be it spoken) in that measure and manner they should, and as the troublesome times require it: and for the hypocrite when hee commeth into any strait, hee maketh a faire shew

*How the
hypocrite
useth pray-
er.*

shew in the flesh at the first onset , bearing the world in hand that hee esteemeth prayer aboue all the meanes in the world; but first his heart can tell him that he relieth more upon subordinate meanes (which may and ought to be used in their time and place) and useth prayer only for a triall of a conclusion , which if it prove not according to their expectation , then farewell prayer , they will have no more to doe with it ; they look for good of it and finde none , and not being acquainted with the vertue of it, they say of it as the ignorant say of Christ,
What is this so much extolled?

led medicine more then another medicine ? we have tried it & found no good in it , but rather hurt by neglecting the meanes ; & therefore wee will use the meanes that most prevails amongst men ; & for prayer we will not altogether cast it out of doores , but wee will lay it up in some by-corner of the house , & reserve it till it come in request ; we will peruse it now and then , but this is no time to trust to it : In this the hypocrite is like one labouring of an inveterate disease , who wil try a little of this mans skill & a little of the others , but will not set himselfe to any constant course of phynick

sick, by whiche hee might
be perfectly cured, & find-
ing no good by this
course, hee resolveth pe-
remptorily never to take
any more Physsick ; yea
further, desperately de-
termineth to forbeare no-
thing, be it never so hurt-
full, but use every thing
that his minde giveth him
to : Just so the hypocrite
in his distresse will have
about with prayer, & fall
very fresh upon it for a fit
or a start ; but finding the
event not immediately to
answer his desires, he falleth
a quarrelling with it and
casheeres it, with a resolu-
tion to attend it no fur-
ther, yea and not only ca-
steth himselfe upon the
sub-

subordinate meanes , but imbraceth the worst meanes that the Divell will offer him : A pregnant instance wee have of this in *Saul*, who in his distresse made a seeking of God (for he is said to *inquire of the Lord;*) But he did it neither in sincerity nor constancy ; and therefore in another place he is said not to enquire at all, *he enquired not of the Lord;* for not to enquire of the Lord in truth, is not to enquire at all. But God not vouchsafing him an answer, hee commeth from him to the Divell for an answer. Let every soule then put it selfe to triall upon this point, whither dost

dost thou goe in thy trou-
bles? whereon dost thou
stay thy selfe ? dost thou
betake thy selfe to prayer?
dost thou walke with this
staffe over the rocky, steep
and invious mountaines
of thy distressefull trou-
bles ? Then thou talkest
by the spirit, thou walkest
by the spirit , the spirit
protecteth and directeth
thee; though thy feet stick
fast in the clay, & thy soul
be sunk in the pit, the Lord
will take thee out, and set
thy feet upon a rock. If
thy troubles, (as Job saith)
were more and heavier then
the sand of the sea , yet the
Lord will ease thee, and de-
liver thee : though all the
waves of the Lord goe o-
ver

ver thee, ply but the oares
of prayer, in the boat of
faith, and they shall nei-
ther drowne thee in
the depth of despaire,
nor split thee upon the
rock of Apostasie: If all
thine enimies conspire a-
gainst thee, and all thy
friends forsake thee, bee
thou ever with God in
prayer, and God will ever
be with thee to preserve
thee; yea in life and death
he will never forsake thee,
and this shall be an unde-
niable evidence in thy
foules deepest distresse,
that God is with thee:
But if thou canst be con-
tent in thy trouble, onely
to make thy triall of prai-
er, and if thou findest not
present

2. Kings
from v. the
10. to 16.

present successe to prefer
other meanes to this; and
yet thou wilt use this but
as if thou used it not, then
thou dealest in this case
as *Achus* dealt with the
Altar of God, *He brought*
in (as the History telleth
us) *the Altar of Damascus*,
whereon all his offerings,
and the offerings of the
people must be laid; but the
Altar of the Lord must
haue an inferiour place, and
be reserved only to consist
withall a little for fastyn
sake; So though thou
canst bee content to prate
with praier, having given
it an inferiour place and
respect, yet all thy sacrific-
es are for the subordinate
meanes. As the Lord
abhorred

abhorred *Achias*, and his offerings, so will he never look upon thee in this case, nor on thy prayers to doe thee any good. Therefore looke to it as thou lovest to thrive: All lawfull meanes (as I have shewed) thou maist and must use, because the neglect of them is a tempting of God, but be sure to use them in subordination to prayer, by which they must bee either sanctified or supported, or they will prove but rotten and deceitfull reeds. But here by the way, thou must observe a necessary Caveat, that Gods dearest childe may bee so deaded with distresse of soule, and pressure

*Comfort
for such as
cannot or
dare not
pray.*

sure of afflictions , that they cannot pray, or, as I have shewed, so distempered and distracted, that they dare not pray ; but this may stay their heart, that they would fain pray; their heart beareth them witnesse , that they prize nothing so much as prayer ; if they had all the meanes in the world at command , they will give none the place of prayer; yea they had rather pray then be delivered. And there is great reason, why thus they should esteeme of prayer, above all other meanes, because the greatest thing that they can effect, is but hearts desire, in things like the meanes themselves:

themselves : but prayer, over and besides, procurereth greater familiarity with God, which is the highest honour and the richest profit, that the soul can attain unto. A notable instance wee have of this in *Daniel*, who though he understood by holy Writ, that the time of *Ierusalem's deliverance was come*; yet he falleth hard to prayer, and that to his great rejoicing : for the Angell of the Lord becommeth the Herald of the Lords affliction towards him, calling him a man of desires, or as it is translated, much beloved or desired of the Lord: So if thou hast assurance of the

Dan. 9. 2.
23.

the thing desired , yet thou shouldest not cease to desire it in prayer.

It is further true , that Gods deare people may in the damp of their distresses look more to the subordinate meanes than they should , and lesse to prayer than they ought , yea in this particular wee may all lay our hands upon our moughs , and with shame enough confesse our faultinesse . In this we labour of the squintnesse of the eye of the soule ; for as this is caused in the eye of the body from Iooseenesse of the muscles or nerves , or from inversion of the Christaline humor , or from the fuddain sight of

some fearefull object; So
the other of the soule, aris-
seth from the weaknesse
of Faith, the terrors with-
out and the feares within,
making us look a squint
upon that which should
help us , and more direct-
ly to that which cannot
help us: but the cause be-
ing removed , & the sight
being rectified they looke
straighter and more direc-
tly upon the proper ob-
ject: or if you will , wee
may be compared to un-
advised patients , who be-
ing in a direct and appro-
ved course of Phyfick , &
not feeling such present
good as they looke for ,
they fall presently upon
some Emperick medicin ,
the rein

either from a Mountebanck Foe or an ignorant Friend; the evill and disorder whereof when they begin to feele, they confesse their errour and resolve thenceforth to walk by the rule: So the people of God in their brainsick fits count with *Nau-*
man the rivers of *Damas-*
cus more medicinable then
the rivers of *Israel*: but
upon better consideration
they conceive and finde it
to be true, that one bucket
full of *Jordan*, is better then
all the rivers of *Damascus*.
A few graines of the spi-
rit are of more force then
all the friends and means
whatsoever in the world.
And as a wise patient grown
wise

wiseto his cost from foolery and experimented evill of a hurtful Medicine, resolveth hence forth to cleave to a methodicall course , and to die or live by the Book; So the foole and ashamed Christian by relying too much upon subordinate means, recalleth his wits, chideth himself for his foolery , & resolves for ever to make more accompt of Prayer then all meanes that the whole world can afford him . And thrice happy were the people of God at this time , if wee could now at length fall upon the second and founder thoughts ; for wofull experience hath taught how

G

our

*Our neg-
lect of
Prayer,
relying
on other
meanes
what evill
it is unto
us.*

our more relying upon other meanes than Prayer, hath made God's Inheritance every where a prey to the enemy : When the troubles first began, we took them to heart ; we began to gather our forces together, and importune God; but God denying his eare (it may be not only for the faults of other persons and Prayers, but also to try our perseverance) we quickly gave over, leaving the cause and the persons as buried in oblivion, caring little nothing what became of them or our selves : It is no evidence of the Spirit to begin to run, and then break off in the mid way.

Na

Naturall motions are the swifter , the nigher they come to their end. Is not Prayer as powerfull as e- ver it was to prevaile with God ? Have wee not to doe with the same God that heareth Prayer? De- sireth he not to heare the voice of his own, as much as ever he did ? Are not suppliants now the men of his desire ? Hateth hee not his enemies as much as ever he did ? Have wee not the same command , the same promise ? And shall it not find the same entertainment? Yes verily. What is the cause then the Lord is so farre from us? Even because wee are so farre from him; we fol-

low not to the mark, wee
turne backe in the day of
battaile; wee endeavour
not by *wrestling* to stay
the Lord, and not to let him
goe till he give us a blessing.
And how should the
Lord be intreated of us?
We are like to *Iohas* King
of *Israel* in our Prayers,
who smote the ground (as
the man of God commanded)
with his arrowes, but
not often enough, & there-
fore the man of God was
wroth with him; for if he
had smitten often enough
he should have smitten the
Affyrians till he had con-
sumed them: So had we
followed the busynesse in
the power of the Spirit
& smitten often enough,

we

wee should have smitten
the Babylonians til we had
consumed them; but wee
have not done it, & there-
fore they prevaile: The
breaking off of Prayer,
and the negligent perfor-
mance of it , is a fearfull
evidence that God wil ne-
ver honour us with being
the means of their delive-
rance.

But to leave them in
the pit , (for there they
are like to be for us,) what shall wee say of our
selves , or what shall wee
doe for our selves ? *Wee*
look indeed for peace , (as
the Prophet saith) and for
a time of health, and behold
trouble; And, to use Mo-
ses his words , Is not the

Jer. 8. 15.

Deut. 22.
25.

day of our calamity neere?
And doe not the things
that are threatened make
haste? And what remedy;
namely this, to cry migh-
tily to God by continu-
ance in Prayers : *Iohas*,
though a wicked man,
knew reasonable well the
worth of Prayer when he
gave the Prophet this te-
stimony on his death-
bed, weeping bitterly that
hee should depart, *O my
Father, the Chariots and
horse-men of Israel!* By
which speech, what other
meant the King, then that
the Prophet and his Pray-
ers were of more worth
for the good of the state,
then all the forces of the
Kingdome. One of the
Learned

2 King. 13

14.

Learned telleth us , that
the sincere Prayers of an
old,weak, godly woman,
will prevaile more with
God for helpe from hea-
ven against the enemy,
then thousands of armed
Souldiers in the field. But
with woe and griefe of
soule we may say , where
be the men that stand up in
the gapple to turne away the
wrath? Who, with Mo-
ses offereth that violence
to God , that God shoulde
say to him , let me alone?
Who will stay by the
Lord as he did , and will
not off,nor goe one foote
till hee have the Lord to
goe with us? O how that
complaint of the Pro-
phet may pierce unto the

Exod. 32.
33.

Esay 64.7.

Cant. 3.4.

very heart; There is none
that calleth upon thy Name
nor stirreth up himselfe to
take hold on thee! And
what followeth? even that
which partly is upon us,
and partly like to come
upon us, Thou hast hid thy
face from us, and hast con-
sumed us because of our ini-
quities. Who is it now,
with the Spouse in the
Canticles, that laieth hold
upon Christ till hee have
brought him into his Mo-
thers house? Whereby is
meant both the Heart and
the Church, which is the
house of God: For there
indeed is Gods dwelling.
Let us awake then since
now is the troublesome
time, and draw nigh to
God;

God ; yea, let us stay our selves upon the Tower, and stand upon the watch to see what the Lord will say unto us : Though he be angry with our Prayers let us not give over , but let us pray continually , not returning againe to folly; and wee may be sure it shall goe well with us in the day of tryall.

Hab. 2.1.

Another Evidence of the Spirit in Prayer , is a due respect had to the Matter and Order of Prayer: As to the former, when they pray for nothing but that which is pleasing to God: We know not indeed of our selves what to pray for , nor how to pray , but the Spirit

11 Respect
to order &
matter of
Praier.

Rom.8.18

teacheth us in both; against
that old and new Pelagi-
an Heresie of mans abili-
lity in both duties, the
Spirit teacheth us to aske
that, and nothing but that,
which is agreeable to his
Will; for that hath the
promise and confidence
in the promises annexed
unto it. *And this is the*
confidence that we have in
him, that if wee aske any
thing according to his will,
he heareth us: So that the
Will of God must be the
Rule and Square of our
Prayers; God gave Salo-
mon his choice to ask what
hee would, yet Solomon
knew very well (as appea-
reth by his choice) that
that was included accor-
ding

i Ioh. 5.
14.

i King. 3.
5.

ding to will: So that place
in *Matthew* is to be un-
derstood, *Aske and it shall
be given you &c.* For wee
must take heed (as it there
followeth) that instead of
bread wee aske not *stones*,
nor a *Scorpion instead of
fish*, that is, hurtfull and
not lawful things, instead
of usefull and lawful. The
man destitute of the Spi-
rit of God asketh ever a-
misse (as *S. James* faith) ei-
ther for quantity or qua-
lity, or for ill ends; hee as-
keth there that which is
naught in it selfe ; or if it
be good it is not fit for
him ; or if it might be fit
for him, if hee were such
as he should be, yet hee is
not fitted for it because
he

Mat. 7.

Iam. 4.3.

he is not such as he should be. I must confess upon wofull experience , that the Children of God in their Lunatick fits, fall often foul upō these shelves or sandes : As for asking things unlawfull, the Disciples would have fire from heaven ; Zebedees sons would sit on the right hand , and on the left of Christ ; David would have the wings of a Dove that he might flie from his colours : and so they aske things not fitting for thē, though to good intent, and often they are not fitted for the things they aske. But thus they doe in their hast , the Word of God checketh them ; Gods

Luk. 9. 43.
Mat. 20,

Psal. 55.

Gods Spirit & their owne
cōscience diverteth them
from this course; and they
endeavour to square their
desires according to the
Will of God. But the
wicked are like to *Elies*
fonnes, *They will have
what they will, if they pe-
rish for it.* Try thy Prayer
then by the object of thy
desires; if thou canst hear-
tily submit thy self to the
Will of God in all things,
then thou hast assurance
of the guidance of the Spi-
rit; but if thou wilt be
both begger and choo-
ser, thou art too saucy to
be guided by the Spi-
rit.

Secōdly, as for the Mat-
ter so they have due re-
spect

The order
to be obser-
ved in
Praier.

I Rule.

Mat. 5. 33.

spect unto the Order: The Spirit whereby they are guided, is a spirit of Order & not of confusion. They first seeke heaven and heavenly things, because they are heavenly minded, according to that rule of our Saviour, *Seek yee first the Kingdome of God and his righteousness, and all these things shall be added unto you:* where by the Kingdome of God and his righteousness is meant heaven and all the means of Gods appointment, that bring us to heaven, which both for excellency and order we must seeke and esteem above & before all things; not but that wee may and must seeke earthly things, for

for there is a necessity of them, we have the promises for them, but it must be as they are necessary helps to the better things, giving them their due time and place : A pattern for this our Saviour giveth us in that perfect patterne of Prayer, wherein he teacheth us first to pray for heavenly things, and then for earthly things. Where if any object, That the asking of *dayly bread* is prefixt to the asking of *forgivenesse of sinnes*, the former being earthly, the later heavenly ; I answer, it is not needfull (with some of the Fathers and others) to expound this *bread of the sacramentall bread*,

Ob.

Answer

bread, for the temporall bread is the bread of the children (as one of them well observeth) as well as the spirituall bread; but the petition for *Bread* is put before the petition of *Remission of sins*, as some think, because the former of petitions is for good, the later is in the number of the deprecations for e-
vill: Others, that from the sight of our necessities of earthly things, we are led to a sight of our necessity of heavenly things: According to this patterne is the practice of the Saints; *Salomō* makes first choice for *Wisdom*, and letteth other things follow in their course; *David* first de-

desireth the light of Iehovah's face or countenance, and letteth the corne, and the wine, and the oyle follow in their order. But it is nothing so with the wicked, they desire earthly things in the first place because they are earthly minded, as for heavenly things, they never question the attaining of them: Give Esau first his red pottage, and let him deale afterward for the birth-right as hee can; let Saul be honoured before the people, and hee will take his venture of the honour from God.

Psal. 4.

Againe, wee must aske heavenly things absolutely

2 Rule.

ly

ly (I meane in their kinds, not in any particular measure or quantity;) but for earthly things wee must aske them conditionally, for so they are promised; In some sort, namely, so farre as they are absolutely necessary for the maintaining us in Gods service, and making good of his promises, so farre wee may cravethem absolutely; for as wee crave the end, so we may crave the meanes that lead to that end.

Then try thy selfe by the right ordering of thy heart towards the object of thy desires; if thy heart pant, and thy soule thirsteth after the living God, and

and the promises of God Christ Iesus: Doest thou desire the loving kindnesse of the Lord more then Life it selfe, then let this assure thee , though thou want other assurance , that thy desires are the desires of the Spirit ; for every desire is of the nature of the thing desired : Beasts affect on- ly sensuall objects , because their desires are meerly sensuall , and the naturall man desireth naturall things as the ade- quat object of his desires , though by some spar- kle of common instinct he may glance at better things , which he neither knoweth , nor truly affec- steth.

eteth. So the Kingdome
of God and his righteous-
nesse is the adequate object
of the spirituall mans de-
sires, although the sto-
mach may be affected
with the maukin, or such
a disease as women with-
child and men also labour
of, arising from an excre-
mentious or venomous,
humour, whereby they
long extremely for things
hurtfull, like the humour
it selfe, and desire them
more then holsome food:
But as this is cured by vo-
miting, so the Lord by
some croffe or other pur-
geth out his malignant
menstruous humour, after
which they come to hate
their owne desires: David
was

2 Sam. 23.

was taken with a longing desire for the water of Be-
thlem, but not when hee perceived it to be the price of blood; by hazarding the lives of his worthies, hee would not give it to his desires. so when the Saints perceive their inordinate desires to hazard their e-
steeme & desire of Chirst, they say to them, as E-
phraim to his Idols, get you hence, what have I to doe with you? Look to it then, for if thou set thine ease, profit, pleasures, honour, or any thing else be-
fore Chirst, thy desire is not of Christ.

The last note of Evidence of the Spirit, is the looking for an answer from

12 Expe-
ctation of
the thing
desired.

from him to whom wee
pray : The end of every
action, is first in intention.
A man can never intend
that which hee lookest not
to see in execution; the end
of Prayer is to be heard:
*Heare(O Lord)the Praier
of Iudah , and bring him
unto his people: To heare is
no other thing but to an-
swer; he who prayeth then
intendeth to have answer,
looketh for an answer; it
will follow then by con-
version, that he that look-
eth not for an answer,
prayeth not at all.* That
speech of the blind man,
*God heareth sinners , car-
rieth these two things in
it; First, as I have shewed,
the living in any sinne can-
not*

Deut. 33.
7.

Ioh. 9.

not stand with the Spirit
of Prayer: This hath been
the course of all the Saints:
Jacob looked for a *blessing*,
and hee would not a-
way without a *blessing*;
The *Canaanitish Woman*
will not away til she have
somewhat , though it be
but *crummes*; *David* will
look out, that is, (as I have
shewed) he will waite for
an answer; *My soule wai-
teth for Iehovah* , more
then a *watch-man* for the
morning: *As the eyes of*
servants are unto the hand
of their Masters, or as the
eyes of a Maiden unto the
hand of her Mistresse; *So*
our eyes are toward Ieho-
vah, our God , untill that
he be gracious unto us: The
Spirit

Psal. 136.
6.

Psal. 123.
2.3.

Plin. l. 2.
c. 4.

leadeth us unto this duty
by the very instinct of
brutish creatures; The eyes
of all looke attentively to
thee, and thou givest them
their meat in due season.
The Humanist tell of O-
ryx a kind of Goat in E-
gypt, that it is so affected
with the feare of scorch-
ing heat at the rising of
the dog-starre, that it stan-
deth with tears in the eies
looking up to the hea-
vens, as though it seemed
to deprecate the intolera-
ble fervency thereof, and
to thirst with an un-
quenchable desire for
some moisture from the
heavens: So the soule ta-
ken up with desire of that
it prayeth for, will waite
for

for it till it hath it : And this is more then an unregenerate man doth or can doe; he hath not the promise, which is theg round of the answer ; nor careth he for the best things; how then can hee wait for an answer? He may conceit that God wil answer him, yea that hee doth answer him, because hee obtaineth some earthly things, but his conceit is groundlesse , for God answereth not his prayers neither will he , though hee make many prayers , although it please God to cast those things upon him for the further convincing and condemning of him: Put thy soule therefore to it in

H this

*The Godly
fail herein.*

this particular , and looke on thy prayer with like or dislike , according to thy looking or not looking for an answer. Our comming short of this maketh us come short of our suits for our selves & others ; wee are like the children that shoot their shafts , & never look after them ; or carelesse petitioners , who never look after an answer of their petition : This is one maine cause of the Lords absence from his Church , and of his standing out notwithstanding our prayers , in that wee have not waited still on God , and importun'd him for an answer . Then let us set our

our selves upon the wall continually, to watch and wait for it, and the Lord in his due time will give a gracious answer.

If a wearied soule object his waiting for an answer till his eyes hath failed, and his heart fainted;

I answer , if thy suit hath the promise for its ground, thou shalt have it, for God denieth not what he delayeth , yea in this he answereth thee that he stayeth thy heart to looke for answer; for therein he answereth the heart , though he answereth not the hand, hee knitteth thy heart unto him that it doe not depart from him. But if thou hast no promise

H 2 for

ob.

Answ.

for thy particular, then know, that deniall is the very best answer; for private blessings are every way as good as positive.

*The Conclusion
of this parti-
cular.*

Thus much I hope shal serve for the particular markes of the *Groanes of the Spirit*, which in some measure are in all Gods children. All these marks indeed, or, at the least, some of them be very cōspicuous; yet through disuse or neglect the characters may be mightily raced, and illegible, mosegrown with the cares of this life, and the remnants of carnality, hypocrisy, & security, yet they are not quite raced out, so that they are not there at all; but

but in the unregenerate they are not at all, or in any measure. I have beeene the larger in thē , because of the deceitfulnesse of the heart , the neglect of triall, the presumption of hypocrites and prophane men, and for stirring up of Gods people to look better to it , that they may not only pray in the spirit in some measure , but also that they may pray in sense of the spirit , which is the third Point in order to be handled.

H 3

3. How



3. How the Sence of the
Spirit in Prayer may be
attained.

Quest.

BEFORE I come to open this particular, it shall not be amiss to answer a question which I heard moved; Whether a man without the Spirit, especially understand close hypocrites, may goe frequently and ordinarily to God in secret, because all other objects and by-respects removed, the soule commeth

meth in a more direct aspect to talke with God?

For answer hereunto, I must acknowledge, that as the prayer of the wicked is never mentioned but with professed detestation of it, so I never read of any prayer of the wicked in secret; But the Pharisees, the very picture of hypocrites, are reproved for turning the course of secret prayer to publique ostentation: It is discovered in the Scripture to be the practice of the Saints; *If also went out into the fields with deepest meditation* (for so the word signifieth.) It was Daniel's ordinary practice to goe into his chamber

Answer

Gen. 24.
63.

Dan. 6.10.

Ps. 55. 17.
33.4.

Act. 10.9.

Luk. 5.12.

three times a day to pray; So David, evening and morning and at noone will I meditate; And at the sixt boure Peter went into prayer. Lastly, it was the frequent practice of Christ himselfe, the pattern of all goodnessse: yet notwithstanding all these, a prophanie man may stumble now and then on his knees before God, as a night-walker may a dangerous way in his sleep; not knowing what danger he is in, yea a close hypocrite may so harden his face against the feare of Gods presence, or upon some selfe-fantasticall ground of libertinisme, live in grosse sinnes, one or more and

& goe ordinarily to God in secret, which the Lord in judgement doth suffer for a time, that they may be hardened in sin, and clothed with judgement as with a robe, but failing of their ends, or their ends or their sin being discovered, they fall off from the practice to open Prophanesse, Apostasie of profession, or Terror of conscience, which is the best that can befall them.

Now having answered this Question, I come directly to the point it selfe, namely, *The meanes of attaining the senfe of the Spirit in prayer:* For as many think they pray, & yet pray not at all, so mar-

ny pray indeed , and doe
not belieue they pray. As
it is the highest happines
of the soule to converse
with God in prayer , so is
it the heavenliest consola-
tion of the soule,to know
it selfe to bee conversant
with God in prayer: Now
for the attainment of this,
thou must,

I First stir up and quic-
ken the motion of the spi-
rit: As in nature , Motion
stirreth up naturall heat,
and naturall heat maintai-
neth Motion, making the
part moved more sensible
of liveliness, and activity;
so the stirring up of any
spirituall faculty, maketh
it more active & agile,
and the activity thereof
main-

maintaines the vigor of the faculty, and maketh the subject more sensible of its own activity: It is directly so in prayer; to this the Apostle is very pertinent, *Stir up the gift that is in thee.* The property of the word is to stir up the sparkles of fire, covered as it were with ashes, and by laying fuel to them, to kindle them up, and make them burne again. So that if thou wouldest seele the heat of the spirit, thou must by a devout indeavour & carefull affiduity, gather together the sparkles of the spirituall motions, raked up in the ashes of corruption, and the rubbish of carelesse

1.Tim.1.6

carelesse neglect , and by laying on the fuell of the grones of the spirit , with the soft breath of the bellows of heavenly meditations , thou must resuscitate and kindle up againe that spirituall fire , which is like to be extinguished . The neglect of this maketh want of sense , and want of sense want of comfort ; and therefore (as the Apostle saith) neglect not , or be not carelesse of the gift that is in thee . If ever then thou wouldest have comfort from the sense of prayer , dig thy selfe out of thine own security , dull not , neither drowne thy pretious thoughts in cares , pleasures ,

sures, worldly joyes, or sorrowes; be ever bringing the dispersed sparkles of the Spirit together, and like a good workmā, look well to the fire, and then the Lord will not onely take notice of thy prayer, as he did of *Pauls*, but hee will also giveth soule to know, that it is such a prayer as he taketh notice of, so that thou maist cōfidently averse with *David*, *I have called upon thee*, & maist urge it with an argument, *let mee not bee confounded*.

Ps.31.18.

2. The second Mean of procuring sense, is the removing of hinderances, as the distemper of the body by intemperancy,
the

the distemper of the soule
by passion, dividing cares
or loose and unprofitable
company ; these bee the
rubbish of our ruinous di-
sposition, that keep us frō
the view of the straine of
prayer in us. These be the
ashes that cover the spark-
les of the Spirit, & keep
us from the sensible heat
of them. Away then with
these if thou desirest the
sense of the vigor of the
Spirit ! First the soule fol-
loweth the temperature
of the body ; thou must
labour, as much as may
be, for a sound minde in a
well tempered body : The
over-wearied, and over-
toyled bodies, whereunto
most men reserve their fa-
milies

milies and secret duties, are unfit to organize the soule, or to vent the soul's desires in prayer ; It is good therefore to ply the duty in health, & strength of body, that hence comfort may arise in time of sicknesse , and weaknesse . As for the Passions or Perturbatiōs of the mind, if they be the symptomes of evill affected bodies, the body must be brought in frame ; but if they bee the more spiritual perturbations, or such turbulent commotions as wee call properly the sicknesse of the minde, as anguish, flauish feare, sadnessse , & the like, these being of an aë-reall and subtile nature, doe

doe trouble and miscarry
the temper , as the winde
doth carry the calmest
ayre and smoothest water
against the rocks : So that
for want of smooth wa-
ters to move on (if you
will) a well-composed
minde , the evidence of the
Spirit , can neither be seen
nor heard . Therefore
these perturbations must
be alayed by their oppo-
site Graees , (as I have
shewed) not quite taken
away , with the Stoicks ,
but they must bee so tem-
pered and alaided by grace ,
above the temper of the
Platonists , that they may
be as sinews to the moti-
on of the Spirit , whereby
evidence may bee furthe-
red

red, and not hindered. As for instance; an angry or wrathfull disposition, is like choler, distafting or distempering the relish of the Spirit; or as the unnaturall heat doth wast and consume the naturall active heat that commeth from the heart; so the devouring heat of anger eateth up the evidence of the Spirit. *The minde (as one saith) must be at peace in it selfe, if it look towards God:* But if the heat of anger be turned into a holy zeal, tempered with discretion, it will consume that rubbish that lyeth in the way of sense, and will be like a coach to carry the evidence or feeling of the

the Spirit to our Spirit in
the time of prayer.

Secondly, And so a ha-
bit of dulnesse or pensive
heavinesse, diuiniteth & flat-
teth the sense of the spirit
in prayer, but a well set or
moderate mournfulness,
is that *sowing in teares*,
which maketh us sensibile
in prayer to *reap in joy*.
Lastly distracting and fla-
vish feare doth weaken
the sense of Gods love to-
wardsus , but a reverent
awe of the Majesty of
God in prayer , will give
thy soule assurance , that
he is thy Father , andt hat
by the power of the spirit,
thou callest him so.

Thirdly , As for the re-
moveall of any reigning
sin

sin, I have spoke of it before , for continuance in that cannot stand with the Spirit of prayer ; yea I am of that minde , that though *David* lost not the Spirit by his sin, it is probable that he prayed not scarce all the time that he lay in his sin.

A third Mean to attain sense of the Spirit in prayer, is in thy disposition to the duty, and desire to bee guided by the spirit , and not by the flesh & blood. In thine indisposition, or averse disposition, it will dissuade thee from praying at all , and that upon some shew of probable ground, as that thou hast not the Spirit , thou canst not

not pray , God will not entertain it , If any bee by thou maist shame thy self, and bewray thee to bee a man of no gifts ; So thou hadst best let it alone till thou be fitted , God will accept of thy good intention , and better not pray at all, then not to pray excellently : But these , & the like be sophisticall suggestions , whereunto if thou hearknest , thou neglectest thy duty , thou weakest thy prayer by thy neglect , thou disacquaintest thy selfe with God , thou bewraiest a doting on thine own ability , thou interceptest Gods opportunity of manifesting his strength in thy weakness , thou

thou givest advantage to Sathan, thou indangereſt the very habit of prayer as much as in thee lyeth; for from frequency of neglect thou maist dereliquish the duty, or bring it to a bare presumptory performance. Lastly, there is nothing that weakneth, depriveth, and opposeth ſense more then this: for as a ſedentary life, or ſleeping after meat, bringeth a fat cold body to a Palsie or Lethargie, wherein ſense and motion is often weakned or deprived; ſo the neglect of duty may indanger ſense to a mans dying day. Therefore if thou canſt not pray as thou wouldeſt, or as thou ſhouldſt

Eph. 6. 19.
Col. 4. 2.
Rom. 12.
12.
Luk. 21. 36

shouldst pray yet as thou canst; God may bee there and thou not aware of it: and when thou art least able, thou art most able; & when thou art most humble, thou art fittest for sense: & take this as the direction of the Spirit in many places besides the practice of the Saints: *Pray alwaies; Continue in prayer; Watch and pray alwaies;* The meaning of which places wee must not mistake (after the example of *Euchytes the Psallian*) that we must doe nothing but pray, (for many evils would then arise) but that upon all occasions wee should have something to say to God, especially as both

both ancient and modern observe , at the stinted times of duty , which though wee change , yet we must not neglect or omit , whether private or secret. In a word , that of the Apostle in another case , though often by sin abused , will serve well here , *Be instant in season and out of season* ; that is , whether it please or please not: So whether thou art disposed or not disposed , goe to , and doe it ; the Lord hath bidden thee.

2. Tim. 4.2

The fourth Meane in Prayer to obtaine fence , is the labouring in Prayer to bring home Christ sensibly to the soule: This is the Spouses desire , *I would lead*

lead thee, I would bring thee into my mothers house; And thus she doth indeed; I held him and would not let him goe until I brought him into my mothers house; which is no other but to bring him into the heart, where hee dwelleth by Faith. As the Conduit-pipe bringeth home water from the Fountaine to the Cisterne, so the Conduit of Faith bringeth home the Fountaine of living water, even Christ himselfe, to the Cisterne of the heart. As the eye of Faith in Prayer looketh for Christ, so the hand of faith bringeth him home; for faith is a thrifte grace, bringing all riches home

home to the soule. The want of this thrifty course maketh want of sense in our suits to God; for as the light of Gods truth bringeth home to the soul the Mountaine of his holinesse, so the Spirit of Prayer bringeth home the Lord to the soule of an humbled sinner. If a man could fill the Censer with odors, and the heavens with Groanes, and labour not in particular for this Vnion or Contract between God & his Soule, God may be there with little or no immediate sense of his presence: Look then to the plying of this; for this will make thee to remove every

thing that may displease
the faithfull witnessse, or
weaken lense.

A fitt Mean to procure
sense, is a due notice-tak-
ing of God & our selves
in Prayer: The knowledge
of our selves, Moral, Na-
turall, and Spirituall, ca-
steth us quite out of our
selves, and leadeth us (as
one faith) as it were by the
hand to the knowledge of
God; by which reflection
or circular knowledge we
come to be vile in our
owne eyes: It casteth out
and keepeth out sin, ma-
king the Spirit rejoice to
beare witnessse with our
Spirits, that our Prayers
are as odors of incense in
his nostrills. Againe, the
Spi-

Spirituall knowledge of Gods Excellency, Sovereignty, Al-sufficiency of all his Attributes and workes, worketh a lively sense in the Suiter, because the bare naturall or supernaturall knowledge of God, be it as may be, will never beget any sense without that anointing eye-salve. This knowledg then of Gods Excellency will countervail the sense of thine owne unworthiness, his Sovereignty will command the rebellion thereof: His All-sufficiency supplyeth thy wants; all his attributes, yea, even his Iustice (in Christ) serveth for thy good; This knowledge giveth thee

not only (with the heathen) some light to see God in his Creatures. The truth of this passage appeareth plainly in *A. braham* his suite to God for *Sodome*; *I have taken upon me*, or begun to speak unto the Lord, and I am dust and ashes, whereby a reflective knowledge of God upon himselfe, hee seeth and acknowledgeth himselfe to be nothing: yet by this is not discouraged but rather encouraged to continue his request, renewing it to the number of nine times, which hee could never have done without the sense of the Spirits approbation.

Our

Our comming short
hercin maketh us come
short of sense in Prayer,
for either we examine not
our selves, and empty not
our selves of our selves as
we should, till we be vile
in our own eyes, & there-
fore the Lord will not let
us know that hee taketh
notice of us , till we take
better notice of our selves;
or on the contrary , wee
fixe both our eyes upon
our owne unworthinesse,
vilenesse, and insufficien-
cy, where finding no mat-
ter of feeling, wee drench
our selves in teares of de-
spair with S. John, because
there is nothing found in
us worthy to give testi-
mony: But we looke not

Rev.5.4.

I 3 up

up to the *Lyons* power,
nor the worth of the
Lambes blood, by which
the sealed evidence of the
Fathers good will is o-
pened or broken up to us,
by whom the Odors or
Prayers of the Saints are
carried up to the Father,
and to the Fathers pre-
sence, and evidence of his
presence is brought down
into the soule. And this is
the means to make us sing
that new song with trium-
phant joy and melody in
our heart, having God in
Christ to be all in all unto
us, though wee be no-
thing of our selves.

The sixt and last sense-
procuring Meane , is a
close and constant holy
walking

walking with God in all our Thoughts, Words, & Actions , both in our generall and particular calling. The guidance of the Spirit, Praying by the Spirit , and Evidence of the Spirit (in some measure) goe usually together ; (I say usually) because sometime the two first may be without the last , and that for causes best knowne to God , as some sinne past , prevention of some sinne , as spirituall pride , or the like ; or for the tryall of the patience of the Saints , and their continuance in Prayer , trusting in the Lord , although bee shoule kill them : And truly I may say for the comfort of

Ioh 20.29

such, that though it be not so sweet a condition as that which is joyned with sense, yet it is as happy & as sure a condition as that which is carried by sense, if all meanes for sense be used. Hither may I apply that saying of our Saviour to *Thomas*, *Thou believest because thou seest, blessed are those that have not seen and yet have believed:* So, blessed are those that continue in Praier, though they want the sense of assurance in Prayer.

But to the matter in hand, close obedience out of Prayer, bringeth good Evidence in Prayer, not only as the effect, or as the fruit evidenceth the tree,

tree, but it challengeth the Spirit of promise to be with us in Prayer, to give Evidence and Approbation to his owne Worke: For as remisse walking in a Christian (though not absolutely loose) doth in some sort quench the Spirit and damp the evidence thereof in Prayer; so a close, strict, and holy walking with God, doth quicken and rejoice the Spirit, for that it is ready with cheerfulness to give joyfull evidence, when wee goe about its particular busynesse of Prayer. This walking with God (for which the Patriarchs and Saints were commended) is nothing else (as the Author

thor to the Hebrewes ex-poundeth it) but a *plea-sing of God by faith and obedi-ence*: Now when we thus please him, hee (ac-cording to his covenant made to *Abraham* and his seed,) is with us in our re-quests, by giving us con-tentment of assurance. But our want of this, maketh weaknesse of Prayer, and want of assurance: Many mens affections are led captive and their judg-ments; wee presume our wayes to be Gods wayes, when they are none of his; by being strict in one of the Tables, we take li-berty to transgresse the o-ther: The harmony of the Spirit is distempered by our

our disordered passions; we beare false witnesse against God in denying the Saints their due, out of a partiall humour, and therefore it is just with God to withdraw his testimony from our requests, though we eagerly desire it. Lastly, the hearts of the most professing, are so overcharged with the cares of this life, that the Spirit also is overcharged with the dulnesse & deadnesse of their Prayers, whereby the duty hath small force with it and the evidence is suppressed: Therefore looke to thy walking in every particular, if ever thou meanest to attaine to assurance

rance in thy Prayer.

Other meanes I might deliver for the obtaining of sense, as due Preparation to Praier, a Habit of holy ejaculations, but I have already spoke of the former, and will only adde this, Withdraw thy selfe from all impediments, & prepare thy selfe with a reverent awe to meet thy God: And for the later, These holy breathings, as ayre, keepe and cleere the fire upon the hearth, whereby sense is kindled when thou settest upon the worke: Also for helpe in this particular, the frequent use of secret Prayer will doe well; *David*(as I have shewed) *sought the Lord*

Lord three times a day; we should of necessity be twice a day with God at the least; besides going unto him upon other occasions, as hearing of the Word, or others, remembirng also to double our Sacrifice on the Lord's Day. And so much for the Meanes, which if the Lord dispose thy heart to use consonably, thou canst not but obtain some good measure of assurance, that thou praiest by the Holy Ghost.



4 How a man shoulde hold
on in the day without
the sense of the Spirit.

Quast.

He fourth par-
ticular head of
of this Treatise,
shall be the sa-
tisfying a demand: If one
feele not the assurance of
the Spirit in Prayer, with
what comfort or encourage-
ment shall that party hold
on in Prayer, or should he
resolute to give over Pray-
er, as Jeremy resolved to
give over preaching?

For answer, let such a
one neither resolve so nor
doe

Ans.

doe so: As for motives of encouragement thereunto; First, thou must doe it in conscience to the commandement, joyned with a promise, *Call upon me in the day of trouble and I will deliver thee:* What greater trouble then to be without sease of assurance in Prayer, and when is deliverance nigher then in great trouble?

Secondly, remember that hee, to whom thou goest, is a loving, kind, and compassionate Father, who pittieth his children, and will not suffer them to cry alwaies without an answer, *he will not hide his face for ever.* If evill parents wil give good things
to

to their children, yea, and
that to evil children: much
more wil he who is good-
nesse it selfe give better
things to such as hee hath
made partakers of his
goodnesse.

Thirdly, take encou-
agement from earnest
desire of Gods face that
he hath put into thy heart
which hee never meaneth
to frustrate, for hee gran-
teth the desires of his
children. Thou art as sure-
ly happy (as I have shew-
ed) though not so sensi-
bly happy , in hungring
and thirsting after sense,
as though thy soule were
filled with sense : These
desires are his owne , and
he will crowne his owne
worke

works with mercy & tender compassion; keep then but open thy mouth and heart in Prayer, and assuredly as he hath promised he wil ful them with good things.

Fourthly, comfort thy selfe with this thy deseration or want of sense ; it may be it is not yet Gods opportunity to shew himselfe in the Mount, it may come in an houre which thou never didst looke for.

Fiftly , let the Wisdome of God stay thee in thy course , who hath all times and seasons in his hands , who knoweth when to shut and when to open : By which drawing his

his presence, hee maketh thee to long the more after it, and the more thou wilt value it when thou hast it.

Sixtly, let the examples of all Gods children in this comfort thee: didst thou ever know or heare that ever any of them perished, but at length they found the thing they sought for?

Lastly, let thine owne experiencc teach thee to run thy race with patience, till thou dost obtain: For though thou hast not the sense of his presence, yet thou hast other fruits of his presence, as Holinesse, Humility, Patience, Brotherly-love, Softnesse
of

of heart, Tendernesse of conscience, Feare to dis-
please, a Reverent awe of God, Hunger and Thirst
after all righteousness. These, it may be, or some
of these thou hast in a greater measure then some
that have sense: But how-
soever, these be the har-
bingers of sense, & where they take up the heart,
there sense of assurance
wil be sure to lodge: Thou
hast already that witnessse
in thy selfe, namely the
Spirit, and that Spirit will
make thee know the
things that are of God.

Psal. 4.

5 How



5 How such as want the
the Spirit of Prayer should
labour for it.



HE fift and
last particular
of this Tre-
tise, is how
men that want
*this Spirit of Prayer shall
attain unto it;* For all men
have it not, not the elect
till they be converted,
although most thinke that
every man in the face of
the Church can pray, yet
nothing lesse. It is true in-
deed that our blessed Sa-
viour maketh intercession
by

by his presence for the Elect , even before their conversion, witnesse himselfe ; neither pray I for these alone, but for them also that shall beleeve on me through their word : where the ancients obserue, that Christ prayed not only for those that should hear the Apostles (for neither Abram nor the Theife heard) but hee prayed for all them that from the beginning of the world had beleeeved or should beleeve : yet for all this hee prayeth in none before they have the Spirit . Though Paul , an elect vessell, before his conversion had the Prayer of Christ, yet he prayed not for

Ioh. 17. 20

Act. 9.10.

for himselfe till hee was transformed by the Spirit into the Image of Christ, by whose Spirit he began to pray, of the truth of whose Prayer Christ giveth this testimony; *behold he prayeth*: Varegnerate men may perhaps peruse this draught of Prayer, whereby as they come to see the necessity of Prayer, so they may discerne the falacy of the flesh and Sathans suggestions, in perswading men that they pray when they doe nothing lesse, & hereupon they come to enquire, *how they may attaine to the true gift of Prayer?*

For answer, let them

un-

understand, first, that Praier is no acquired gift by the industry of man, but an infused ability of the Spirit (as I have shewed,) which God, out of the free motive of his love, powreth upon all and every one of his chosen, when hee worketh that glorious change in them by the power of the Gopell. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth nor whither it goeth:* So is every one that is borne of the Spirit. As this is spoken of the free and forcible mystery of mans conversion, incomprehensible by mans capacity,

pacity, yet understood of faith; so this Spirit of supplication maketh free and forcible entry upon the heart of a convert, neither acquired, nor truly desired, nor understood by the best man in his naturall estate, or most compleate endowments, before his conversion.

Further, since thou doest enquire also in thy case with those that came to *Job*, what thou shouldst doe, I answer, thou must know & ingeniously confess, that thou canst not pray at all; for men conceit that they can pray, when they can doe nothing lesse: And this reacheth

cheth not only to carnall professours, who hold it a heresie to doubt that they cannot pray to God, but also to close and formal hypocrites, yeatemporary professours in the highest degree , whose hearts foully deceive them in this particular. The conceit of the proud Pharisee amongst the rest of his faults, that he could pray and none like him, spoiled him for ever from praying. To men so conceited that saying of the Physician well agreeth: *When the minds of men are once take up with fals opinions, they make them not only deaf but also blind against the truth it selfe:* yeatur-

K ther

ther faith hee , there is no
tincture so indelible , stain-
ning the judgement of well
ruled reason ; for their ar-
rogancy and ignorance
combine themselves to-
gether : Even just so it is
with men in this particu-
lar ; yea I dare avouch that
this conceit maketh such
further off from prayer
then prophane Infidells
that never offered to pray
in all theit lives . It is rela-
ted of a skilfull Musitian ,
that hee tooke twice as
much for teaching those
that were evill taught , as
for those that were not
taught at all ; because a
false position in a science
is a greater hinderance to
the attainment thereof ,
then

then the pure privation of it: if ever then thou desir-
est to pray , confess ingeniously that thou canst
not pray at all; know that thou art stark blinde and
lame, that thou maist re-
ceive thy limbs and sight.

In the next place, thou
must lay to heart and bee
sensible of thy miserable
and wretched condition,
through want of this pre-
cious gift of prayer : this
well considered will make
thee at thy wits end , and
it will shake the sandy
foundation of all thy en-
deavours, it will batter &
take the fort of all thy
vain confidence, it wil cut
the finews of all thy selfe
deceiving policy , it will

faint the heart , and dead
the very soule of all thy
pale-faced hopes , it will
imbitter the sweetnesse of
al thy rats-bane pleasures,
it will mar the market of
all thy possessions & trea-
sures , it will bring off the
hooks all thy jollity and
mirth , it will make thee
behold,as in a true glasse,
all thy jollity and madde
mirth , it will let thee see
the vanity of all thy great
friends,favorites,suppor-
ters,lovers,acquaintance,
yea the Ioviall compa-
ions. In a word , if thou
wilt hold to it,it will give
thee no rest till thou hast
found some other footing
for thy soul to rest on.

To make all good , let
me

me a little expostulate the matter with thee: What canst thou doe in the day of thy distresse, when trouble comes upon thee, like paine on a woman in child-birth? When thy cōscience begins to roare, thy soul to faint, thy state to wast or bee taken from thee by violence? Whither canst thou goe? Wilt thou know what thou canst doe? I know, & thou shalt know it, thou canst doe just nothing for thy selfe that good is. If thou canst not pray, thou canst goe nowhere at all out of thy selfe; to him thou canst not goe that hath eternall life, for thou art not acquainted with him,

K 3 thou

thou hast no odours to
fill the Censer, and there-
fore hee hath nothing for
thee but a Censer full of
fire from the Altar to cō-
sume thee: here thou maist
know (if thou wilt) that
thou art blind, and naked,
miserable and wretched.
But what is the remedy ?
where is the refuge ? who
is thy shelter in this thy
distresse ? Surely if thou
canst not pray, thou maist
look about thee , within
thee, aboue thee, beneath
thee, and finde no reme-
dy, refuge, or helpe: For
thou hast no promise of
all these in calling upon
God, no promise of deli-
verance, as I have shewed:
yea instead thereof, thou
hast

hast the arrow of the Lords
wrath drawn (even to the
head) against thee; witnes
the Psalmist; powre out thy
wrathfull beat against the
heathen that know thee not,
and upon the kingdome
that cal not upon thy name.
The very same phrase
hath Jeremy, calling them
the Families that call not
on thy name; whether it be
family,kingdome,or per-
son,all is one. Further,
what canst thou doe for
thy family,if famine,fire,
plague , or fearefull sick-
nesse come amongst the
If thou canst pray just so
much as thou canst doe
for thy selfe , yea if they
were all running to hell,
which is worse then the

Ps.50.15.

79.6.

Ier. 10.25.

Deut. 32.
35.

former, thou neither canst
nor wilt stay them, but ra-
ther hasten them thither.
Observe this I beseech
thee, as thou art husband
or wife, parent or childe,
master or servant; what
canst thou doe for thy
country, when the dismal
day of calamity thickens
in upon it as a cloud, and
the evill threatened maketh
hast. Though thou art the
most civiliz'd formalist
in all the world, the clo-
fest hypocrite, the most
glistring moralist, yea the
most potent grandie for
state and puissance in all
the land, and yet canst not
pray, thou makest many
breaches, and openest ma-
ny gaps to the betraying
of

of the state and kingdome
but thou canſt not for thy
heart, by fword or coun-
ſell protect the State, frō
the least ensuing danger.
An evill man may by
Gods imployment bee a
fort or Cannon, yet hee
hath neither the promise
nor any good by it: It is
the poore wise man that
by his wiſdomē delive-
reth the City , though no
man regard him; for foools
can doe no good; & fooles
are all ſuch as cannot
pray: for they ſpend all
time in learning ſtrange
language , but have never
a word of the language of
Canaan. Lastly, what canſt
thou doe when ſickneſſe
feazeth on the, and death,

*Mifery in
ficknes, &
death with-
out prayer.*

the last enemy looketh
gastly in thy face : Then
all thy worldly confi-
dence, policy, hopes, plea-
sures, profits, possessions,
joviallity, mirth, favour-
ers, freinds (and what
not) shall forsake thee:
then one groane or sigh
from the spirit, would
bring thee better newes
from God, then if all the
Princes Embassadours in
in the world should salute
thee Master, or their Sov-
raign and sole Monarch
of the world : But this
Embassie of prayer being
wanting, what woe will
be waiting, yea thou maist
wish the hills and moun-
taines to overwhelm thee
and cover thee from the
presence

presence of him that sitteth upon the throne ; but all in vaine , if the Lord put not words in thy mouth, whereby hee may be entreated, thou shalt either dye desperately like *Iudas* , or with thy heart dying within thee , like *Nabal* : So consider this strait wherein thou art , & this may put thee further on to set thine eyes towards the Lord .

But some desperately may object (for such there bee) if the tense of ones state that cannot pray , set him so upon the rack , it were better for such a one to content himselfe with such prayers as have served him hi-

Ob.

therer.

thereto, then by meddling after a new strain of prayer to make life uncomfortable and death intollerable.

Answer

For answer, the remedy is worse then the disease; for if such a one see it not in time, he shall see it will be one time or other, yea it may bee out of time, greater horrour. I have been the larger in this particular, that the terror of a non-suppliant estate might hasten him out of it, yea I think verily if such men would look well upon it, it might be a meane to bring many out of it. Thou must resolve in the third place if ever thou wouldest pray to break off thy

thy sins, and to part with thy prophanesse; for as I have shewed , a sinfull course & familiarity with God cannot consist or stand together: *A corrupt tongue or leprous throat maketh a harsh noise in the eare of God:* remēber that the Lord is far from the wicked, and though they cry to him he wil not ha- ken to them;

Fourthly, thou must a- void and abandon all pro- phane, idle , and unprof- itable company; for as thy living in a corrupt ayre, or with contagious bo- dies, will increase the ha- bit of thy corrupt dispo- sition,till thou be utterly consumed ; so lewd and wicked

Prov. 15.
29.

Lev. 21.

Prov. 4. 14

Ps. 26. 5. 6.

wicked company will more and more contami-
nate thy soule , and spirit,
so that thy breath shall stink worser and worler in
the nostrills of God : As
the soule in the Law that touched any abominable
unclean thing , and ate of
the sacrifice , was to bee cut
off from Gods people, so the
conversing and familiariti-
ty with unclean & cursed
company, cutteth a soule off , & keepeth it off from
familiarity with God in
prayer; Therefore (saith
the wileman) Enter not
into the path of the wicked ,
and goe not into the way of
evill men: The Prophet
David, washing his hands
in innocency , that he might
compasse

compasseth the Altar of the Lord, abandoneth all vain persons, & resolveth not to sit or converse with the wicked: for as thou must avoid evill company, and hate them that regard *lying vanities*, so thou must Pro. 13.20. associate thy selfe to the godly. Hee that walketh with the wise shalbe wise; *hate the evill* (saith the Prophet) *and love the good*. The merely-moral man doth counsel thee to converse with such as will make thee better, as men by constant conver-sing with natives of a Nation doe learne the lan-guage of the nation; so by sorting thy self with beg-gars thou maist happily learneto beg. *Fiftly*

Amos. 5.
14.

Fiftly , thou must intreat the godly earnestly to pray for thee , and to beg thee of the Lord , esteem much of their praiers, which be of that efficacy to convert a sinner from his waies , and to save a soule from death , hiding a multitude of sinnes. If thus thou dost , and God affecteth the hearts of his people to pray for thee, there is good hope that thou shalt come to pray for thy selfe and for others also ; for the Sonne of many prayers can hardly perish : but so long as thou dost scoffe & mock at the prayers of the Saints , or hast them in lightesteem , the spirit of prayer

prayer or supplication will not come nigh thee. Yet with this begging of the prayers of the Saints, thou maist learne to beg thy selfe. The people of *Israel* desired *Samuel* to pray for them when they had sinned; but they praised also for themselves; but *Pharaoh* desired *Moses* to pray againe and againe for him, but hee would never learne to pray for himselfe, neither did he at all desire *Moses* his prayer, till the hand of God was the second time upon him, for at the first he did not. A great many doe never desire the praiers of Gods people; if they desire them at all, it is

Exod. 8. 8.

is not till Gods hand be so heavy upon thē, that they know not what to doe.

Sixtly, thou must attend the meanes of the word, read, preached and conferred upon , for thou shalt never learne to speak to God, except thou hearest God speake unto thee: hee that turnes away his eare from hearing the Law, even his prayer shall be abomination ; It is not a set manner in a secret corner , nor the best penned praier that thou canst get by hart, without a diligent attendance on the word, especially preached, that ever will teach or inable thee to pray : *For faith commeth by hearing;*
And

And because wee believe therefore we speak: As the lame man in the Gospell lay still by the Poole of Bethesda (which was the meanes appointed for recovery) till the power of God had wrought upon him, so thou must still attend the meanes , till God smite the heart, unvail the eyes, touch and untie the tongue to this duty of prayer.

Seventhly and lastly, enquire & learn of God's people, and they can tell thee what unvaluable profit, what sweet pleasures, what unspeakable consolation , what peace-passing understanding, what height of honour , what heaven

heaven of happiness, they find in this familiar conference, with God; *aske and they will tell thee* (as a Father observeth) *that of all vertues they can find none but this compared to incense.* Secondly, they can tell thee on experience, that it is the best guard against all assaults of Sinne and Sathan. All kind of Divels are kept out and cast out by this. When the *evill Spirit came upon Saul, David alayed and abandoned it by playing on his harpe;* that *harpe, saith one, was devout Prayer:* Thirdly, if thou wouldest know what is the best trading, Gods people will tel thee there

I.Sam.16.
23.

there is none like Prayer: For no state, time, place, person, or opposition, can intercept thyift if thou art disposed to pray; thou maist ever be employing thy stock, and that with the returne of encrease; thou maist gain more by Prayer, in one houre (as one saith well) then all the Merchants in the world in a thousand yecares. Fourthly, wilt thou know what is the very best physick? Gods people can tell thee by experience, that none is like Prayer: It healeth the infirmities of the body, and the diseases of the soule, and the *Praiers of the faithfull shall save the sickie, and the Lord shall*

Iam. 5. 15.

shall raise them up, and if he have committed sinnes they shall be forgiven him: Fiftly, if it be enquired what is the greatest honour that mortall man can obtaine unto? Is it not this, for a man to talke familiarly with God as with his friend? *And such honour have all the Saints,* and they only: What honour were it for a poore, meane, despicable man to come to be so inward with a great Monarch to have his eare at his pleasure, and to goe into the bed-chamber when hee list without repulse or interruption of any? So is it with Gods favorites, how despicable, and despised soever

soever they be amongst men : *Hee that will be inward with God* (saith one) *let him pray frequently*; let him read diligently ; for when we speake with God, when wee read or heare, God speaketh to us. Sixtly, if thou wouldest be provided of the best armes against thine enemies , of the best, safest refuge in distresse, the speediest deliverance out of trouble, the Saints can assure thee upon experience , that there is none like this: witnesse *Moses, Hester, Iehosaphat* and the rest . Sevently , wouldest thou command all the armes of creatures, as heaven & earth and all the creatures therein

therein, yea, even the Angels themselves, the people of God wil teach thee, that Prayer is the only word of command. By this *Elijah* did open and shut the heavens; By this *Moses* tied and untied the hands of the Almighty; by this *Jacob* made the Lord to stay with him, so that hee could not depart till hee had blessed him. Eightly and lastly in a word, wouldst thou have a guide that might direct thee, and protect thee, assist thee, and never leave thee till thou art brought through this troublesome vale to the life of glory, the Saints can assure thee, that Prayer is the

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comnest to thy journeys
end; these effects of Pray-
er who can choose but af-
fect?

Now if thou doest fall
In love with the Fruits,
thou maist haplyendeavor
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FINIS.



